

The American Friend

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Quakers: Undesirable Citizens?

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SUPPLEMENT



ON THE HORIZON OF THE CHRISTIAN CHURCH

WOULD PROHIBIT CIGARETTE ADVERTISING

Petitions bearing the names of 1634 residents of Long Beach, California, were filed with the City Council of that city, asking that body to enact an ordinance prohibiting the advertising of cigarettes and cigarette papers in the city. The campaign against cigarettes was originated by the Long Beach council of the Parent-Teacher association and was taken up by sixteen civic or social organizations of the city which believe that cigarette advertising has a deleterious effect on the youth. Among the organizations which turned in petitions are the Long Beach Council of Parents of Children, Woman's City club, Ebell club, North Long Beach Women's club, Business and Professional Women's club, College Woman's club, Soroptimist club, Long Beach Church Federation, Council of Jewish Women, Salvation Army, Young Women's Christian association, Signal Hill Ebell club, Campfire Girls, Children's Protective association, First Unitarian church, Long Beach Ministerial association, and Women's Christian Temperance Union.

SURPASS ALL RECORDS IN DISTRIBUTION

In the circulation of the Scriptures during 1928 the American Bible Society by going beyond the 11,000,000 mark in its issues of Scriptures, surpassed all previous records of distribution. The distribution was made in 182 languages. This achievement, announced in the Society's 113th Annual Report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded. In China, just emerging from the throes of a significant revolution, the American Bible Society distributed over 4,500,000 volumes, the largest circulation in the history of the Society's work in China. The new Bible House in Peking, the gift from the Maryland Bible Society, was formally dedicated "to the circulation of the Holy Scriptures among the people of China."

Lovest Thou Me?

LOVE is expressed in terms of self-denial and sacrificial giving that Christ and His message of love may be shared with others.

To every Friend an opportunity is afforded for self-expression by giving to the support of their mission workers at home and abroad. Gifts may be sent through your local meeting treasurer. Let the measure of your love be the measure of your gift.

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street
RICHMOND, INDIANA

This finely equipped modern building will facilitate a more efficient Bible distribution in the area which Peking serves. The Society also reports multiplying opportunities for larger Scripture distribution in the republics of Latin America. In the West Indies Agency demands for Scriptures were largely from those who were not affiliated with the churches, a definite campaign resulting in the greatest circulation in ten years. Bible coaches are being used increasingly by the Society's Agency in the Argentine to reach remote places in Uruguay and Paraguay, that the Bible may be made available to those not yet reached by the Bible workers. In Mexico the demand for Bibles is greater than the supply. Many requests received by the Society's agency in Mexico City were from the rural districts, in part the result of the Government's establishment of an unprecedented number of schools attended day and night by children and grown people.

MAIN CHURCH OBJECTIVES IN RURAL LIFE

Prof. Charles M. McConnell, pointing out the two main objectives of the Church in the rural and agricultural field, says: "First, we must develop a Christian attitude toward the soil. We must teach that the soil is something sacred, that it took God a long time to make it, that it is here for coming generations as well as for us, and that whoever wears out the soil by improper use is committing a sin. The test of a Christian farmer is that he shall pass on the soil better than he received it. Then, we must take care of the men who till the soil. We cannot expect the farmer to carry on when he is deprived of the fundamental needs of life. We have no right to eat food if it is produced at the expense of the higher values of men who till the soil. The preacher ought to know that this is a Christian proposition. He should know the forces working for better agriculture; and he should put farm institutes and county agencies into his program as much as he puts into it a young people's institute. And the theological seminaries should have courses in appreciation of the soil."

WORSHIP AND THE DEVOTIONAL LIFE

The special committee which was appointed by the Executive Committee to study the question of the Federal Council's relationship to the development of worship and the devotional life recommends as follows: 1. That the Administrative Committee authorize the appointment of a Committee on the Devotional Life, which shall include representatives of the denominational committees or groups which are now working in this field. 2. That the purpose of the committee shall be: (a) To serve as a clearing-house among the groups in the several denominations which are interested in this subject. (b) To assist local councils of churches to develop the devotional life in their own constituencies. 3. That the committee, when constituted, select a chairman and a secretary.

STATES PROVIDE EDUCATION FOR CRIPPLES

Great advancement in this generation in the humanities is shown, says the United States Bureau of Education in a statement issued, in the fact that nearly all the states are now providing by law specialized education for crippled children that gives them a chance to lead independent lives. The Bureau has compiled and printed the laws from the various states that provide this training. These laws, it states, indicate a growing conviction that a gradual transition from private to public responsibility for this specialized education for crippled children is developing. This transition is not yet complete. Only a few states, for example, have laws providing special school classes, which are the final solution for such children.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Quakers: Undesirable Citizens?

ON THE Rosika Schwimmer naturalization case our highest judicial tribunal has spoken. Because the applicant for citizenship papers, a woman of middle age, said that she would not be willing to bear arms for the government or encourage others to do so, in case of war, the United States Supreme Court has ruled that she is not entitled to become a citizen. This was a test case which has been widely followed with eager anticipation and the conclusion reached has some striking implications, to say the least. A review of the case will be found in the *Messenger of Peace* section of this issue. Perhaps we may not be held liable for contempt of court for making two or three rather frank observations on this significant decision. In fact our observations are not so much in criticism of the Court itself as of a traditional mind-set which would "attempt the Future's portal with the Past's blood-rusted key."

In the first place, in view of our ratification of the Paris Peace Pact, this decision certainly has the aspect of an anachronism—of a decision born out of due season. Looking toward our enlightened and Christian method of composing our international differences, we have solemnly agreed to renounce war as an instrument of national policy. And now, with equal solemnity, the Supreme Court refuses citizenship to a woman because she would not participate in that which the United States government has itself made illegal! Could anything be more inconsistent, illogical and contradictory?

Many of our readers who listened to the inaugural ceremony over the radio will recall the emphatic way in which Chief Justice Taft bore down on the word "defend" in administering the oath. It would now almost seem that his militant emphasis was a reaction, though perhaps an unconscious one, to this very case—at least to the principle which it involved. There is a false assumption—and it is increasingly false in view of recent trends—that defense of our institutions implies armed force. Waiving, for the moment, the pacifist issue, there are scores of ways in which we may uphold and defend the government that have no connection whatsoever with military action. And they are the normal and effective ways in which good, conscientious citizens are continually serving their country. Bearing arms is but an occasional and extreme method of defense which time has made uncouth. How unreal it is, therefore, to assume that one who is conscientiously opposed to bearing arms against his brothers—especially a

woman who would not be liable for that responsibility in any case—is inherently incapable of defending the Constitution as a law abiding citizen should!

In the second place, the inference regarding the non-desirability of Quakers, as citizens of the United States is obvious. Presumably those of us who are already citizens will not be disturbed in our rights. But this decision virtually hangs up the placard, "Not Wanted," before alien Friends seeking citizenship if they hold strongly to the outstanding Quaker principle. In fact there was a case in Oregon a few years ago in which an application of a Quaker woman was refused on these grounds. We also know of another case now pending in which a Quaker mother, who has reared a family of fine children, has thus far been declined as a citizen. Yet, on the point which is made the deciding issue, a bootlegger, a gangster and a racketeer, might be given the stamp of approval.

It is diverting, to say the least, that this decision, which inferentially would exclude Quakers from citizenship, comes at a time when Friends are peculiarly in the public eye by virtue of the fact that one of their number is President of the United States! Indeed we are not at all sure but that Chief Justice Taft had it clearly in mind that he was administering the oath to a Quaker when he bore down on the word "defend." In any event it is a striking situation created by the Supreme Court wherein it in effect closes the doors of citizenship upon a group of people that has just furnished the nation a President by virtue of the greatest popular vote in its history.

Entirely apart from these political implications, the Society of Friends has experienced increasing approval within the past few years because of its distinctive work growing out of conditions produced by the war. The effectiveness of its policy of reconstruction and reconciliation, for example, has been widely acclaimed. In effect, the thinking public has said: the healing and constructive results which you have achieved have demonstrated that you were right and we were wrong; that good will is more effective than force. And now the country faces the official pronouncement that these people who have attempted to live and serve in the spirit of the Beatitudes are undesirable citizens!

The incongruity of the situation may easily be further demonstrated. Just recently the press of the country, religious and secular, joined in a veritable outburst of approval over the appointment of two Friends as Commissioner and Assistant Commissioner

of Indian Affairs. "Almost too good to be true," it was said. Expression was eloquent in praise of securing such capable and high-purposed men who were willing to sacrifice personal interests in behalf of the public service. Knowing these Friends as we do, however, we are confident that neither of them would even consider bearing arms for any cause. By virtue of the test now imposed, William Penn, who made so notable a contribution to our national history, both in his ideals and in his policies of statecraft, would not be welcome as a citizen. Likewise, the bars would go up today against the two French refugees, Anthony Benezet and Stephen Grellet, who rendered such noble service to this, their adopted country. John Bright, Joseph Sturge and Elizabeth Fry would be classed as undesirables, while John Woolman and Timothy Nicholson would be tolerated only because of their citizenship by birthright.

If we are not mistaken, the public will not fail to sense the glaring inconsistency in this strange state of affairs and to protest against it. We would not be misunderstood in this important matter. We are not making a veiled appeal for a more generous consideration of Friends as such, but are using them to help illustrate the absurdity of a "strict construction" interpretation of the defense duties of citizenship. It is a serious question whether Friends should claim any favor in the matter of citizenship that is denied to others equally sincere who decline to assent to the military defense principle. It is our hope that Friends may take such a forthright position as will help make the question a real issue. This has been a characteristic service of Friends in the past. The "present crisis" would seem to beckon us to a similar one today.

Friendly Notes from Algeria

BY ABRAM S. UNDERHILL

IN THESE days of many Mediterranean cruises, Friends frequently visit the tourist-haunted seaport of Algiers, and are justly delighted with the spectacular beauty of its white buildings, rising tier above tier on a hillside facing the sea; with the Oriental mystery of its native streets, and with its all-pervading sunshine and its flowers; but few Friends have gone as Elizabeth and I have gone, up the streets and over the hills, and through the gardens and olive groves and vineyards beyond; and across the lofty ranges of the Atlas Mountains, and out into the shifting dunes of the limitless Sahara. All of which is the real Algeria, the oldest and most important colony of France, and in fact an integral part of the French Republic and much larger in area than France itself.

Algeria is bounded north by the Mediterranean Sea, west by the French Protectorate of Morocco and east by the French Province of Tunisia; and takes in as much of the Sahara Desert on the south as it seems worthwhile for the French Government to possess. And to see something of all this, Elizabeth and I left Algiers on a cool, sunny morning in March, in a well appointed French car, and headed straight for the Atlas Mountains twenty miles away, behind whose rocky fastnesses lay the Great Sahara, in whose more or less trackless wastes we were to wander for the remainder of our African trip.

OUT INTO THE GREAT SAHARA

In what seemed an incredibly short time we were through the level farms and olive groves and climbing up a mountain pass, over a perfectly graded road, around devious curves with thousand-foot

drops and no side walls, but through magnificent mountain scenery; and so on and up into the clouds and then through a narrow pass, and suddenly as by magic, out on the desert side of the range in clear air and circling down to the high plateau between the two Atlas ranges on our way to Bou Saada, our first oasis city. And thereafter we seemed to cross mountains and plains and more mountains, each landscape appearing more barren and desert-like than the last; until finally there came in sight a multitude of palm trees—thousands of them—and then the drab walls of a city, spreading up the side of a hill with the French flag flying on a large building on the summit.

It was Bou Saada, situated at an altitude of 1,500 feet above sea level, in a desert oasis with 25,000 palm trees, watered by a real river which at some times is a raging torrent and at all times has water enough for the people, the animals and the palm trees, and to run a large mill which an enterprising Italian settler has built just out of the city limits.

Bou Saada has a somewhat deserted market place, a network of narrow, crooked and hilly streets, between squalid buildings of dried mud, and a fine view to the north and west over the desert to the southern ranges of the Atlas Mountains, whose bare sides of whitish stone look snow-covered in the light of the setting sun. But none of these sights detained us long; not even with the added lure of a dreary dance by some Ouled Nails, those dusky damsels of the desert who are natives of Bou Saada and who go out from there to Biskra and other desert towns to give dances and entertainments, returning thereafter to

Bou Saada to lead quiet domestic lives. And so, early on the second morning, we were again on our way, over a good hard-surfaced road, through a broken desert country, actually crossing quite a range of dry, stony mountains and then across a long, level desert plain, but with tufts of alfa grass and sage, and here and there the black tents of nomads who were guarding thousands of sheep and goats in scattered flocks as far as the eye could reach.

Toward evening a long, barren hill with jagged peaks like sawteeth loomed up on our right, and palm trees appeared on our left—again by thousands—and beyond and above them a tall, white minaret overtopping the low, drab roofs of a city. This is Laghouat, an ancient desert city with a history written in the blood of warring native tribes and French invaders; but now a prosperous, peaceful town, built along the ridge and down both sides of a long, rocky cliff and extending out on level ground to the palm oases which stretch away on both sides of the ridge.

Laghouat is much more in the real desert than Bou Saada and we felt more remote. We seemed to be practically the only white people there, but we passed through the streets quite unnoticed except for the frequent and cheerful "Bon jour, Monsieur," "Bon jour, Madame," which we received from the friendly residents—usually Arabs—who sometimes beckoned us to look in the door of a house which stood invitingly open, or into one of the many gardens, each of which is surrounded by a high mud wall and contains date palm trees and often orange, peach, apricot, fig and other trees, with vegetables and flowers; for these are a

thrifty folk and a family can almost live on the produce of a garden plot.

Again we went to a point of vantage to see the sun set across the desert; and again as the sun went down we heard the long, sonorous call of the muezzin from the lofty minaret of the Great Mosque, "La ilaha il Allah," four times repeated to the four winds of heaven; and while the faithful gathered in the mosque, we went down to our hotel through the straight, clean streets among friendly faces in the approaching dusk.

QUAKERS OF THE DESERT

We liked Laghouat and were sorry to leave it; but new and strange sights were before us, and after a short sojourn we started on our way again to visit the Mozabites—or Mzabites—who live at Ghardaia in a remote and desolate desert valley, a day's journey away to the south by car and many a day's journey by camel in the times when by camel was the only way to go. The Mozabites are often called the "Quakers of the Desert," because they are a peculiar people—of doubtful origin—who settled in that isolated desert valley nearly one thousand years ago in order to live in freedom according to their religious convictions. They were presumably a native Berber tribe of peculiar Mohammedan convictions and have maintained a strange integrity of race and religion through all these years.

Ghardaia itself is a unique city, built on the sides and summit of a conical hill rising a few hundred feet from the level floor of a lonesome and stony desert valley which is itself about 1,500 feet above sea level. The minaret of the mosque which is built of dried mud, is at the exact summit of the hill, and the stone and mud houses clinging to the hillsides below seem partly dug into the rock and partly built upon it. The streets, which are four to six feet wide, are often entirely roofed over, those running uphill usually having stairs, which, however, a donkey can easily climb; and there are no wheeled vehicles within the city wall.

We wandered around the narrow streets at our leisure and found the people friendly and even hospitable, for one night we were guests at a session of a Mozabite weddings, the whole of which lasted for eight days. The ceremonies were held in a semi-airtight room gaily decorated with brightly colored rugs and lighted by many candles. We stayed there with the bridegroom and a room full of Mozabite guests as long as the immediate supply of air lasted, and then left them to stifle at their leisure or let in some more air as they thought best.

There is a large oasis with many thousand palm trees in the valley, but the water for all purposes is pumped labori-

ously from deep wells with the aid of camels and donkeys, and archaic ropes and buckets, and is hard beyond belief, leaving one's hair matted and skin sticky.

OVER A DISLOCATING TRAIL

We would not willingly have missed so strange a city as Ghardaia, but having mixed with the people and washed with the water for a couple of days, we cheerfully arose at five o'clock on the following morning and took our way across the desert for Touggourt, 180 miles away, over what turned out to be one of the most inadequate roads of our lives. For the first sixty miles a track had been partially graded, winding around through barren hills with occasional green spots in the lower levels where were black tents of nomads with flocks of sheep and goats and isolated groups of camels. Then the track degenerated into a barely visible trail across a rolling desert of stones and sand, as desolate as one could imagine, and where travel became a series of bumps over the uneven ground which threatened to dislocate everything on or in the car, including our own bones. Then we gradually came into sand dunes, and our car not being of the six-wheel desert type, soon sunk in and stuck fast with all four wheels half buried in the soft sand. A moment before, not a human being had been in sight; but now within five minutes a couple of Tuaregs fully armed appeared out of the void and it looked at the moment like it was us for a holdup; but instead they proved to be friends in need; for, having greeted us with solemn inscrutability, they piled their weapons on a bunch of sage brush, crawled under the car and fell to scooping sand from around the wheels with their bare hands, while our driver worked with his own shovel; and in the course of half an hour we were out again and merrily on our way, with many thanks to the Tuaregs for their timely help.

Thereafter we continued dodging around the low ends of high dunes, and so back into our track, which was now marked by low cairns of stones at frequent intervals, until about fifteen miles from Touggourt, when near the top of a soft dune our car stuck fast once more, apparently never to go again. However, in a short time three more equally friendly Tuaregs appeared out of vacant space and all set to work digging sand as before, but this time to no avail. But our luck still held out; for after an hour another car came along, circumvented the dune by a circuitous detour, back up in front of us and hauled us out by a wire cable; and soon thereafter we met a six twin wheel desert wrecking car sent out from Touggourt to look us up, with whose aid we got safely in to our Toug-

gourt hotel in time to see the sun set over the western dunes.

As to the sights of Touggourt, are they not told in all the guide books? But there is yet more to be said than can be writ in haste, and we have not yet started in our six twin wheeled car over the real dunes of the trackless Sahara; but I am coming to that in due time if I find opportunity to write and Friends have patience to read.

Touggourt, Algeria.

SWISS VIEW OF QUAKERISM

The Service Committee office has received, with the compliments of the Geneva Center, several copies of "Le Quakerisme," a leaflet by V. Chenevard de Morsier, the wife of the editor of the paper, *Nouvel Essor*. The leaflet is written with true French compactness. A translation of two paragraphs may be interesting:

"Christianity is, to the Quakers, essentially a line of conduct, based on the experience of the Light of Christ in the soul. For them, religion and morals blend. One finds among them such a passion for truth, for sincerity, that it requires their conduct to conform to their convictions; and they must suffer more than others in seeing the lives of so-called believers in perpetual contradiction to the teachings of the Scriptures. This respect for the truth makes the Quaker inspire absolute confidence; his 'yes' is yes and the taking of an oath is, for him, useless. Silence in common is a kind of *fraternity* of silence. When several seek God all together, the divine Life which dwells in every soul reaches beyond the single individuality, and reunites spirit to spirit in the unity of a single soul. Words are not the only means by which personality may radiate its influence.

"The Quakers reflect much on philosophical and religious problems, know the Bible through and through, study economic and international questions. They have a great breadth of ideas, and a great tolerance. Each one possesses in himself the Inward Light; but it is necessary to have conscience and to obey it. Quakerism is a severe religion, of high idealism; it is the religion of the Spirit, and it is the religion of the good action. It is perhaps the religion of the future."

None of us can deny that this is what Quakerism should be. The question is, as always, "Are we living up to our reputation?"

Faith turns a promise into prophecy; while it is merely a promise it is contingent upon our cooperation, but when faith claims it, it becomes a prophecy and we go forth feeling that it is something that must be done because God cannot lie.

With Quart'ly Meetin' Friends

Visiting Friend at Amboy

AS NIGHT brings out the stars, June brings out a merry medley of sunshine and flowers, and brave graduates and blushing brides; and 'tis then that visiting Friends shake themselves from winter's torpor and feel again the call to get out and circulate among the folks. V. F. needed only the invitation to be with Friends of Wabash Quarterly Meeting, to be held at Amboy, Indiana, June 1, to feel the concern to be present.

Amboy is on a direct line from Richmond, eighty-four miles northwest as the crow flies—or as the C. & O. creeps. Officially, C. & O. stands for Chesapeake & Ohio but informally V. F. thinks of it as the Contented & Occasional. Leaving Richmond at 8:20 on the evening of May 31st, we ambled into Amboy a few minutes—a very few—before June 1st. Of the fifteen intermediate waypoints listed in the train schedule it is of interest to note that six—Webster, Williamsburg, Economy, Muncie, Jonesboro and Marion—mark Friends meetings on the map of Indiana Yearly Meeting.

We were so long in arriving that Donald Spitler, our minister at Amboy, apparently concluded we were coming by freight. At any rate he answered the call of a freight engine's whistle which occasioned an hour's wait on his part in the nocturnal solitude. Even so, he was in excellent humor and did his part well as a reception committee and as "the gentleman appointed to introduce the guy who was to make the speech."

Among the heroes of earth are those who wait up until the wee small hours to welcome and entertain strangers. This time it was a heroine, Mrs. Ella Clelland, who keeps a prophet's chamber and under whose hospitable roof V. F. was soon making up for lost slumber.

GET UP—IT'S TIME FOR DINNER

Different communities seem to develop their own customs, including the daily bread schedule. While town and city folks, with the exception of V. F. and some other conservatives, have long ago shifted their dinner to the evening meal, we had supposed that the countryside generally retains it for the mid-day repast. We found in Amboy, however, that they serve dinner in the morning! There would be no doubt of it in the minds of readers were we to take the space to reproduce the menu set before us on the alleged breakfast table. If yet further evidence were required it could be offered by the readiness and thoroughness with which the Minister, who with his family had been invited in to join us, accepted the situation—and all that it

offered. As for V. F., while taken somewhat by surprise, he tried manfully to act just as if he were a preacher.

Before meeting time Donald Spitler personally conducted us about the town. First we passed the large Friends meetinghouse, just across the street from which stands Amboy's other house of worship. Yes, you're right on the first guess—the unescapable Methodist church, a very attractive building in this case. Amboy is essentially a Quaker town, however, and locally the Methodists trail the Friends.

Quaker place names are always an interesting study and as readers are aware, we are prone to associate various Quaker centers with certain family names. At Amboy so many of the Friends are Lambs and Overmans, by name or connection, that anything but friendly gossip is very hazardous indeed, especially on the part of a transitory visitor. An unguarded remark might easily make him very transitory indeed. But who would want to say anything unkind about any of these good people? They are good in their own right and partly, no doubt, by the ministrations of their Quaker sky pilots, past and present. We found ourselves treading in the footsteps of Raymond Booth, Fred Smith and Aaron Napier, not to go farther back, in whose train Donald Spitler is following very acceptably.

AMBOY'S INSTITUTIONS

There are two institutions in Amboy which we had in mind particularly to see. The first of these was Dr. V. E. Baldwin, who, we judge, bears very much the same relation to Amboy that "Weelum" MacLure, the general practitioner of "Bonny Brier Bush" fame, bore to his community, albeit a prosaic, mechanical chug-chug takes the place of the latter's old mare Jess and the saddlebags. The neighborhood doctor is an honored institution and there are coming to be too few of them in the modern maze of specialists who doctor you in spots but don't cure you as a whole. His faithfulness and spirit of service are the same, whether in Amboy, U. S. A. or in Scotland's Drumtochty. We were pleased to meet you, Dr. Baldwin, an honor to your profession.

Institution number two was the Amboy *Independent*. Having himself at one time directed the destiny of the town newspaper and print shop, in which he in turn inked the old hand press, set type, exhibited a type louse to the unwary, struggled with printer's "pie," rustled for advertising and job work,

hustled locals and wrote editorials, V. F. just naturally gravitates to a country newspaper office to renew the editorial associations, including the smell of printer's ink, tar soap and the benzine can and the sight of the office towel. Here we enjoyed a fraternal visit with Roy Melton, proprietor and editor, and his sister, under whose auspices the *Independent* has served the community during the past twenty-five years.

Although we are not quite sure that they would consider themselves institutions, there were other Amboyans whom we met who narrowly escape this class: our old friend Millard F. Pearson, half-time leading citizen, who commutes between Amboy and Marion, Ohio; Arthur Thomas, Hoosier schoolmaster and former Richmond neighbor of V. F.; Guy Ballard, who could qualify for a service club under various classifications, such as hardware merchant, banker, church treasurer and what not, the latter including membership in the State Legislature; Harvey Lamb, veteran member of the Nominating Committee of Indiana Yearly Meeting; Walter Lamb, father of certain fine Earlhamites, and who evidently is something of a wag; A. L. Fellow, long-time custodian of the meetin' house and faithful reader of good literature, including *THE AMERICAN FRIEND* and the verses of his Kansas poet-cousin, Henry C. Fellow; and others to be mentioned later.

EXCUSED ABSENCES PREFERRED

When the Meeting for Ministry and Oversight "set," we found our friend Margaret Bundy at the Clerk's desk, where she has served for years and to which she was returned for another year over her protest. Another honored and faithful Friend present was Ruth Ellis Kennedy, a minister. We noted that the Wabash Quarterly Meeting M. & O. distinguishes between excused and unexcused absences in recording non-attendance of representatives. "Shall we mark Friend — as excused?" asked the Clerk, after hearing the evidence. Why isn't this a good idea?

Speaking of excuses, the good weather furnished a very good excuse for absence from Quarterly Meeting on the part of farmers who, because of the persistent rains, had almost despaired of getting into the fields at all. Even so, the attendance was very good.

Wabash Quarterly Meeting is composed of three monthly meetings: Wabash and Amboy, large meetings of about equal strength, and New Holland, which is small in numbers but which has the reputation of being good in quality. Ed Akers and wife were New Holland representatives present.

A strong delegation came from Wabash. There was Parvin W. Bond, Clerk of the Quarterly Meeting, who, as Charles E. Hiatt put it, has more money

than any minister in Indiana Yearly Meeting. (P. W. is county treasurer.) However, Parvin has recently acquired something much more important than a political office: a personal manager in the person of Cornelia Collins Bond, whom we were glad to meet in her new capacity. J. Edward Hartsuck, pastor at Wabash, and wife were there and we were not surprised to hear of the good work they are doing among Wabash Friends. Among other well known Wabash Friends noted were Nathan F. Gilbert and Clinton Peebles (and wives) who with Millard F. Pearson, are the near-resident trustees and faithful friends of White's Institute, Lenora M. Mills, Charles Gift and wife, Zoe Coppock, Ella Whisler, Ethel W. Knight, John Malott and wife, H. P. Jenkins and wife, C. C. Elliott and son Karl, Lenora Ridgeway and Cora Stauffer, Assistant Clerk of the Quarterly Meeting.

DEFLATING THE EDITOR

V. F. had been asked to bring the Quarterly Meeting message, but bearing in mind the editorial he had just written on the too easy use of words, he tried not to overdo. The presence of Charles Hiatt, Yearly Meeting Superintendent, was much appreciated and he spoke briefly and helpfully.

Inasmuch as another session will be held before Indiana Yearly Meeting convenes, there was very little business to come before this session. As editor and circulation manager of THE AMERICAN FRIEND, V. F. was given opportunity to present the interests of the church paper. Following his remarks, Friends arose here and there to speak words of appreciation of various features of our weekly publication. We settled ourselves complacently and the editorial chest was thrust out a bit in anticipation. What we looked for was this: "I grab for the paper as soon as it arrives, and turning eagerly to the editorial page, lay all else aside while I read what the Editor has to say." What we actually heard, not once but time and again, was this: "I always begin at the back of the paper and read the interesting news items first and work gradually toward the front." Compassionate reader, visualize ye Editor, gradually deflating and slipping toward the horizon supplied by the back of a front seat in which he was sitting. Grasping the situation, a well meaning friend spoke up, encouraging us not to put the editorials in the back of the paper—a suggestion of ambiguous implication. It remained for Lenora Mills to save the editorial face by explaining that she saved the best to the last, for more thorough reading. Anyway, we could scarcely do justice to the picnic dinner which followed because of the new subscriptions that came flocking in; and much as we like to eat, we shall always

welcome interruption to enter a new subscription. Next?

AMONG THE BELTS AT BELTMORE

A delightful feature of our sojourn was a visit to the fine farm home of Chester E. and Velva Bundy, who carried us away with them after dinner at the meetinghouse—dinner No. 2. "Beltmore" is the name of the Bundy farm and it is a name with a significance. They raise a fine breed of cattle, a new one to V. F., called the Dutch Belt, an importation from Holland. We can't speak technically but we would characterize a Dutch Belt as a sort of glorified Holstein. The color scheme is similar, except that the white marking is confined to a wide belt round the middle of the body. The milk product combines Holstein quantity with Jersey quality—certainly a combination that leaves little to be desired. Similarly belted Hampshire pigs in the same field gave added force to the name of the farm. The Bundys are also specialists in bee culture and we anticipated the alliterative slogan, "Bundy's Belted Bees," but Chester has not yet succeeded in bringing this to pass.

Years ago when he was a student of ours in Earlham College we told Chester what to do and how and when. This time he told us. He had us driving his tractor, picking up and fondling his pet bees which he assured us wouldn't bite, and eating out of his hand generally. Which reminds us that we had dinner No. 3 before retiring.

One feature of the Bundy home that greatly impressed us was the scientific and elaborate arrangement of filing cases which Chester has contrived on the basis of the Dewey library index system. After going through it with him and noting how he filed everything of interest from Dante to Dutch Belts and from Shakespeare to seed corn, we remarked at a chance: "Chester, you seem to have everything else imaginable at hand in these files, how about your love letters?" "Here they are," he shot back, reaching for the section on Romance.

We didn't get a chance at those letters, but we found much of romance about us. With all the labor-saving devices of recent years, there is an abundance of hard work in the home of the successful farmer, and there always will be. But when hard work is mixed well with intelligent and ambitious planning, a keen interest in what is going on in the world, enthusiasm for good causes, including the work of the church, and mutual appreciation and cooperation—all of which we found in the home of Chester and Velva Bundy—romance will linger and will not be confined to love letters carefully filed away.

Incidentally, Chester says he always reads the editorials first! W. C. W.

GENERAL CONFERENCE OF YOUNG FRIENDS

Study of Dynamic Spiritual Life As Theme Claims Attention of Interested Friends

This summer there seems to be an unusual number of conferences in which Friends are particularly interested. In addition to the Y. F. Eastern Conference at Providence, Rhode Island in July, the General Young Friends Conference at Richmond in August and the all-American Friends Conference at Oskaloosa in September, there will be at least eight Yearly Meeting Young Friends Conferences in the Five Years Meeting. These, plus the International Christian Endeavor Convention in Kansas City, innumerable state Religious Education and Christian Endeavor Conferences, Missionary Education Movement and Y. M. and Y. W. Conferences, offer something for everyone. Each has its particular attractions and offerings. This is to tell you how plans for the Young Friends General Conference are developing.

As has already been announced, the Committee early in its first consideration of plans, arrived at the conviction that this year a program for rather more mature young people should be arranged. This was partly because of the knowledge of the unusually large number of gatherings to be held this summer. It was chiefly because of a clearly felt need for those who are just now assuming places of leadership in many fields of activity, to come together for a week of searching consideration of our responsibilities as a religious Society of Friends. The conference is to offer an opportunity for just that thing. College students who have been facing the complex questions of Christian living on campuses will be present to give help and to seek counsel. Young men and women of college age who are not in school, but have already begun the business of making a living in various fields of activity will be there. Young men and women of slightly more mature years who are concerned in this matter of making a spiritual impact, as individuals and as part of a religious society, on the life of this generation, will come.

For primarily the discussions will center in the theme of dynamic spiritual life. Repeatedly at the Jerusalem conference emphasis was given to the fact of a materialistic secular civilization as being probably the greatest enemy to a Christian message. To give a message of spiritual life and power through life itself is the task of every Christian, and perhaps Friends have a peculiar opportunity to do it. How to do it more effectively than we are at present is the issue we propose to face in August.

Practically all of the twenty-nine American Yearly Meetings have responded to the announcements. A few over sixty persons have already indicated definite intentions to be present, and a good many others are attempting to arrange plans to come. Invitations and literature are now available, and will be gladly sent to those wanting detailed information. Those expecting to attend will want to secure the recommended book list, for such a gathering as this calls for a good deal of advance preparation and thought. The Committee urges that others follow the suggestion that has come from California, given below, and will furnish suggestions for helps if desired. From Canada, from Indiana, from Kentucky and from California a suggestion has come that those deeply interested who cannot attend, write in their contributions to be shared at the conference. We hope many such contributions will come. Following are a few extracts from the scores of letters that have been received:

"I wish you to know how enthusiastic I am about the plans for the graduate conference at Richmond this summer. Not being overly optimistic about conferences in general, strangely enough I endorse this one without hesitation. I am keen to come."—Baltimore.

"I am greatly pleased with the plan for the Young Friends Conference. There is a profound challenge in the words: 'The next five years are crucial ones for our generation.' And I am glad that Young Friends are to meet in conference and frankly and freely discuss our opportunities and problems. I especially favor the 'graduate conference' with the discussion method."—New England.

"I think I must make the Young Friends Conference my *summum bonum* for this summer. Why, the idea of it is affecting me before the conference begins."—Ohio Non-Friend.

"We are thinking of holding a discussion group here this summer to discuss the very things suggested for the Young Friends conference. Some of us are very much interested in it. We feel that the conference will only succeed if a great deal of advance preparatory work is done. We probably will not be able to attend, but if we arrive anywhere we will send in our ideas. Why don't you agitate for such discussion groups elsewhere?"—California.

The problem of unemployment seems to be to help men who are looking for some one who will look after them. They have so long shirked all responsibility that they have become utterly irresponsible. —J. LINDLEY SPICER.

MR. CHILDS GIVEN FOOD FOR THOUGHT

S. Edgar Nicholson Shows Up Theory of "Engrossed Words" and "Social Will"

S. E. Nicholson, Associate Superintendent of the Anti-Saloon League of New York, has sharply challenged the position taken by Mr. Richard Washburn Childs, Chairman of the National Crime Commission, in his open letter to Hon. George W. Wickersham, who is chairman of President Hoover's new Law Enforcement Commission.

"Mr. Childs' letter," said Edgar Nicholson, in a public address at Syracuse, May 28, "is only another evidence of the utter failure of even many eminent men to understand the real meaning of prohibition. Mr. Childs seeks to differentiate between law in the 'engrossed words' and law of the 'social will' to the detriment of prohibition. He protests the doctrine that 'all so-called laws stand upon one footing,' and regrets that there are those who 'have emphasized that no individual has the right to choose which laws he should obey.'"

"His plain meaning is that prohibition falls in the category of what he styles 'engrossed words' or 'law on the books' and is therefore less binding than other statutes which embody what he terms the 'social will.' By its terms and in its very nature prohibition is a social act. Because of a widespread social consciousness that the liquor traffic had become a positive social menace to the public welfare, the American people expressed their social will in the inhibition of this traffic.

"Mr. Childs will scarcely argue that the voice of the social will must be the expression of every individual. Otherwise society could not function even for its own protection and safety. But he must not forget that the social will expressed in the adoption of prohibition was sufficiently general and potent to win the vote of more than two-thirds of both branches of Congress and the majority vote of each House in the Legislatures of forty-six states and in one House in each of the remaining two states.

"Furthermore, Mr. Childs must not overlook the fact that in the face of intensive organized opposition, each succeeding Congress since 1920 has been drier than its predecessor, the admitted majority in the present Congress being of an overwhelming character. If perchance he should claim that the results of recent referenda votes negative the binding power of the embodied social will in prohibition, he should not fail to note that the wets have been winning some of these referenda elections by impressive

majorities of those voting, because the issues as represented by the questions were too meaningless to bring out the dry vote. The meagre totals are conclusive of this fact.

"When Mr. Childs denies the existence of the social will in prohibition he forgets or overlooks the setting from which prohibition sprang, and which was the only warrant for its adoption. The liquor traffic has become so criminal in its tendencies and its effects upon the public so menacing, that there was no other way to safeguard our American life. Every means to ameliorate conditions growing out of the liquor system had been tried and had proved futile. Low license, high license, regulations, restrictions and still more of them, state control, beer experiments here and there, revocations of privileges were all invoked, but without avail. The menace to our domestic, industrial, commercial and governmental life continued to grow until the government ban was the only remedy.

"There is no responsibility resting upon an individual to banish evil out of his personal life that does not rest with added force upon society to do the same in the composite life of the people. This the American people have done in the enactment of prohibition, and any effort to characterize their action as 'engrossed words' or 'law on the books' and lacking the force of the 'social will' is mischievous in its nature and a plain libel upon the social motive and purpose.

"If the prohibition laws be different in kind from other statutes, it is because of the exceptional and hazardous nature of their subject matter, as the courts have pointed out so clearly. The fact alone increases rather than lessens the public obligation to observe them. Not only because it is the law but because the menace of the liquor traffic called for its elimination, must prohibition be observed and enforced. That is the plain meaning of prohibition, and Mr. Childs has done scant credit to himself, and brought added and regrettable confusion to a cause that needs clarification, by his letter to Mr. Wickersham."

Opportunity in human life is as often judgment as it is salvation. —GEORGE ADAM SMITH.

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EDITORIAL COMMENTS

The British Election and Disarmament

IT IS encouraging to note to what extent the question of disarmament was the spearhead of the general election held in England on May 30. During the campaign a remarkable declaration on the subject was issued by the Disarmament Manifesto Committee, formed as the result of a conference called by the Peace Committee of the Society of Friends and attended by representatives of over twenty different societies. Among those who signed the Manifesto were titled personages, church leaders, journalists, educators, literary lights and one rear admiral. The Manifesto follows:

Ten years have passed since the conclusion of the great war and the disarmament of Germany. That disarmament, so the allied Powers solemnly assured Germany, was to be the prelude of their own. Yet they remain armed as though nothing had changed in the situation; the attempt to secure a general disarmament by the League of Nations, so far, has failed; and everything points to a resumption of that competition in armaments which, as is now generally agreed, is a principal cause of war.

On the other hand, by the Pact of Paris the Powers have solemnly agreed "that the settlement or solution of all disputes or conflicts, of whatever nature, or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." If this pact is intended to be observed there can be no further use for armaments, except for the purposes of police; so that a willingness to disarm will be the acid test of the sincerity of the signatory Powers. This view appears to be accepted by Mr. Hoover, who has said that the pact should pave the way for the limitation of armaments, "the offer of which," he added, "we sincerely extend to the world." It remains, however, to complete the pact by agreements for the peaceable settlement of disputes.

In view of this situation we urge upon our political leaders the crying necessity for decisive measures of disarmament. To secure these a British government could and should take the lead, first by actively urging a large measure of disarmament, by land, on sea, and in the air, to be effected in a near future; secondly by offering to enter into agreements, with any state or states, to settle finally, by peaceable means, all disputes without exception. As an earnest of our good faith there should be an immediate reduction of our armaments at home.

Further, and in particular, the British government should strike at the root of the naval competition threatening with the United States by accepting the freedom of the seas, except in the case of a power recognized both by them and by the League as an aggressor.

We believe that governments today have before them opportunities never offered before of freeing mankind, in the present and the future, from the material and spiritual evils of war. But these opportunities are fleeting and the future progress of civilization depends on their being taken without delay.

The Manifesto was submitted to Stanley Baldwin, Ramsay MacDonald and Lloyd George, leaders respectively of the Conservative, Labor and Liberal parties. Quite naturally, since Stanley Baldwin is head of the existing government, his reply was in the nature of a defense of his government's record on the question, claiming that Great Britain has already taken

the lead in setting an example in disarmament to the rest of the world. Further commitments he did not make. Both Ramsay MacDonald and Lloyd George replied in favor of the principle of definite reduction in armaments as the natural sequel of the signing of the Pact of Paris.

Although the smoke of political battle has not yet cleared sufficiently to enable one to appraise adequately the results of the election, certain definite trends are rather clear and encouraging. The Conservative government, carrying the load of the reprehensible and abortive Anglo-French agreement and international attitudes in kind, lost heavily and the Labor party gained correspondingly. Laborites have a plurality of the seats in Parliament, though falling a little short of a majority over Conservatives and Liberals. What the new working arrangement will be is not yet known, but it is evident that the Laborites and Liberals, generally committed to reduction of armaments, together command a clear majority. Too much cannot be hoped from this, as one will appreciate on reading of the difficulties and complexities of the situation as set forth in a following article by Bertram Pickard. The fact remains that it is much better to have disarmament studied and sought for in the house of its friends.

Meditations Following Memorial Day

THE passing of another Memorial Day leaves us with mingled emotions. In the larger content of such a day there is very much to commend. It is well for us to pause and pay tribute to the memory and service of loved ones and of all who have contributed to the general welfare. More specifically, it is fitting for the nation to take notice of those who have served her faithfully, whether on the field of battle or on the no less heroic fields of peace and human betterment.

None the less we approach the day with certain misgivings which are not lessened as we look back upon it. This year we listened to a Memorial Day address, delivered to a large and representative group of business and professional men. It was little more than the typical wordy oratorical effort, lauding the soldier, combined with an appeal for the American Legion plan for universal conscription. The latter was advocated as a great peace measure. The speech was thin and inconsistent, our one consolation being that it did not make much of an impression upon the audience. At its conclusion, a legionnaire sitting next to us, shook his head, remarking that it was not much of a speech.

Yet this is the kind of thing that is done all over the country on this anniversary. A deplorable example of Memorial Day bombast and rhetoric was given by the National Commander of the American Legion, who declared: "The life of a soldier is a re-enactment of that scene on ancient Calvary and the Divine Sacrifice. It is the story of Christ as told by

man." In writing these words there came vividly to our mind's eye a collection of atrocious weapons for hand-to-hand fighting which we examined the other day, the collection being shown us by a Service Committee Mission worker who brought them back from France.

We do not decry the tribute paid to the qualities of sacrifice and service shown by soldiers, but they are no greater than those displayed by countless others. To glorify and all but deify soldiers en masse just because they are soldiers, is mawkish and altogether beside the point. This is our objection to the cult of the Unknown Soldier. It is not the exaltation of well demonstrated character and merit or of specific heroism—it is the worship of the military ideal. We are in much unity, accordingly, with the following paragraphs taken from an editorial in *The Churchman*:

A few years ago, unfortunately too soon after the war for it to be a success, there was produced in New York City a play, called, we believe, "The Hero," picturing the lives of two brothers. One of them was a narrow-chested clerk, who could do nothing at all for his country but work hard to raise his little family, scrape together money for Liberty Bonds, and join in the adulation of his brother in the army in France.

At the end of the war this brother returns, covered with medals for bravery, but unwilling to work, a complete rotter, who fortunately ends his life characteristically by rushing into a burning school-house to save the children.

We wish that more of the clergy would dare at this time to emphasize the lesson of that play. The little clerk was the real hero. The soldier was merely a strong animal who found fighting congenial, and who feared nothing, not even laziness, drunkenness and immorality. We believe that the indiscriminate honor bestowed upon all soldiers who happened to die in the service does not inspire true patriotism and genuine sacrifice. There was once a missionary who was drowned because he swam in a dangerous river against which he was warned. Merely because he was a foreign missionary he was called a martyr. When a plague of influenza sweeps through the land, there is no reason for honoring the military victims of it above the civilians.

No one should be exalted as a hero unless we know that he has done something worthy of imitation. Many a man has died in his bed a greater hero than any soldier, and many a man has lived a life far braver than any death. Let us observe Memorial Day, but let us make the very best use of it. Let us glorify life, not death, and peace, not war. Let us honor the heroes of industry as well as those of destruction, and above all let us lay aside the superstition that the uniform makes all men saints.

THE SCHWIMMER CASE—A REVIEW

BY JOHN R. WEBB

MUCH interest has developed in the case of Rosika Schwimmer, whose application for citizenship in the United States of America had been denied by the District Court for the northern district of Illinois, on the ground of her unwillingness "to take up arms in defense of this country." The Circuit Court of Appeals later reversed the decree and directed the District Court to grant the respondent's petition. The whole matter was then referred to the Supreme Court of the United States, the opinion of which august body is now available as printed in the *United States Daily* for May 28, 1929.

The question presented by this case is whether Congress, which alone has the power to prescribe qualifications for citizenship, has prescribed that an applicant for citizenship shall be willing to bear arms in defense of the United States even if such applicant be incapable of bearing arms by reason of sex or age. In other words and more specifically, the question to be decided was whether a woman, fifty years of age, in every other way qualified to become a citizen is to be denied citizenship because of her views on pacifism.

Born in Hungary in 1877 and a citizen of that country, Rosika Schwimmer came to the United States in August, 1921, to visit and lecture, and she has resided in Illinois since the latter part of that month, having declared her intention to become a citizen the following November, and filed petition for naturalization in September, 1926. On a preliminary form, she stated that she understood the principles of and fully believed in our form of government and that she had

read, and in becoming a citizen was willing to take, the oath of allegiance. But, in answer to the question, "If necessary are you willing to take up arms in defense of this country?" she replied, "I would not take up arms personally."

ROSIKA SCHWIMMER'S CLAIM TO CITIZENSHIP

She testified that she did not want to remain subject to Hungary, that she found the United States nearest her ideals of a democratic republic, and that she could whole-heartedly take the oath of allegiance. She said, "I cannot see that a woman's refusal to take up arms is a contradiction to the oath of allegiance." For the fulfillment of the duty to support and defend the Constitution and laws, she had in mind other ways and means. She referred to her interest in civic life, to her wide reading and attendance at lectures and meetings, mentioned her knowledge of foreign languages, and said that she could imagine finding in meetings and publications attacks on the American form of government and she would conceive it her duty to uphold it against such attacks. She expressed steadfast opposition to any undemocratic form of government like proletariat, fascist, or military dictatorships, and stated that before coming to this country she had defended American ideals, and had defended America in 1924 during an international pacifist congress in Washington. She further testified: "If . . . the United States can compel its women citizens to take up arms in defense of the country—something that no other civilized government has ever attempted—I

would not be able to comply with this requirement of American citizenship. In this case, I would recognize the right of the Government to deal with me as it is dealing with its male citizens who for conscientious reasons refuse to take up arms."

At the hearing, she reiterated to the district director of naturalization her ability and willingness to take the oath of allegiance without reservation and added: "I am willing to do everything that an American citizen has to do except fighting. If American women would be compelled to do that, I would not do that. I am an uncompromising pacifist. . . . I do not care how many other women fight, because I consider it a question of conscience. I am not willing to bear arms. In every other single way I am ready to follow the law and do everything that the law compels American citizens to do."

ARGUMENTS FOR HER ADMISSION

The Circuit Court of Appeals in its opinion stated that the above testimony "furnishes a fair expression of the views relied upon to support the decree" of the District Court. It further found that "her testimony, other than the expression of these views, shows an intelligent appreciation of the fundamental principles of the Constitution and her attachment to them, and that she is well disposed to the good order and happiness of the United States."

Since aliens have no natural right to become citizens but only that which is by statute conferred upon them, and because of the great value of the privileges con-

ferred by naturalization, the statutes prescribing qualifications and governing procedure for admission are to be construed with definite purpose to favor and support the Government. And, in order to safeguard against admission of those who are unworthy or who for any reason fail to measure up to required standards, the law puts the burden upon every applicant to show by satisfactory evidence that he has the specified qualifications. Every alien claiming citizenship is given the right to submit his petition and evidence in support of it and, if the requisite facts are established, he is entitled as of right to admission. On applications for naturalization, the court's function is "to receive the testimony, to compare it with the law, and to judge on both law and fact."

The Constitution vests in Congress the power to prescribe a uniform rule of naturalization and, therefore, Congress can prescribe any qualifications for citizenship it sees fit, provided they are uniform throughout the United States. And since the Constitution requires uniformity in qualifications, it follows that Congress could not empower the Courts to determine as a matter of discretion in each instance the qualifications an applicant should possess. The Courts cannot do indirectly what Congress could not empower them to do directly; therefore, the general language contained in the Naturalization Act cannot be so construed by the Courts as to add to or detract from the qualifications prescribed by Congress. Upon the basis of this argument the counsel for the respondent sought to show that the petitioner was not warranted in requiring that "an applicant shall be willing to bear arms in defense of this country," nor in seeking to "identify with anarchists all persons who disbelieve in force, whether they are pacifists from intellectual conviction such as the respondent, or pacifists from religious conviction such as the Quakers." And also, since *women* are not required to bear arms, "a woman should not be excluded from citizenship because she is not willing to do what the law does not permit her to do. Until Congress provides that women shall be subject to military duty, willingness to bear arms is an irrelevant issue in the case of a woman applicant for citizenship.

The question in the preliminary form for petition for naturalization, "If necessary are you willing to take up arms in defense of this country?" was shown to have been "injected into naturalization proceedings by the Bureau of Naturalization without the authority of Congress." If permitted under cover of the general language contained in the Act, overzealous directors of naturalization might go on injecting other questions ostensibly justified by the same reasoning and require an affirmative answer to, "Do you

believe in compulsory military training?" or, "Would you support an effort to repeal the eighteenth amendment?" The assumption that organized government necessarily is based upon armed force certainly is not true of the government outlined under the Constitution of the United States. Congress is not required to raise an army and provide a navy; instead it is merely given the power to do so; the question of necessity, therefore, being left entirely to the judgment of Congress. Because the respondent was unwilling to bear arms, the petitioner contended that she was unable to take the oath of allegiance without a mental reservation, to which her counsel replied, "We search in vain for any appellate decision warranting this conclusion. There is nothing in the oath of allegiance requiring the applicant to swear that he will defend *the country* against all enemies; instead, the language is 'that he will support and defend the Constitution and laws of the United States.'"

The argument of Counsel for Respondent (Rosika Schwimmer) reached the conclusion that "the respondent is in every respect well qualified to become a citizen of the United States; the fact that she believes in pacifism cannot be held to disqualify her for citizenship; to do so would be a clear invasion by the Courts of two powers granted by the Constitution to Congress, namely, the power to raise an army and navy, and the power to prescribe a uniform rule of naturalization; and that the decree of the Circuit Court of Appeals for the Seventh Circuit should be affirmed."

ARGUMENTS AGAINST ADMISSION

On the other hand, Counsel for Petitioner (U. S. Government) sought to show that refusal to defend by force of arms was a mental reservation indicating that applicant is not fully attached to the principles of the Constitution and not sufficiently a believer in organized government within the meaning of the naturalization laws so as to be eligible to citizenship. And further that a woman, although incapable of bearing arms by reason of age and sex, who is a writer, author and propagandist of the doctrine that armed force should not be used to maintain the Constitution and Government, should not be naturalized. The Circuit Court of Appeals was considered in error in holding that opposition to armed defense against invasion and insurrection is only material in the cases of those who are themselves fit to bear arms. It was assumed that "the very existence of the Government depends upon the exercise of military powers and on the rendering of military service by its citizens," and that "no person who is opposed to defense by force of arms and to such service by citizens is attached to all the principles of the Constitution or

believes completely in the conception of organized government." It was held further that the Circuit Court of Appeals "was quite wrong in saying that mere views or beliefs are not made by statute a ground for denying a petition for naturalization," and that "the mental attitude of the individual towards the government and its defense, with its necessary influence on others, is a vital matter." The respondent "does not believe in organized government as we understand it, because organized government cannot exist without military defense. She is not attached to the principles of our Constitution and Government when she rejects the fundamental principle that they must be defended by military force if necessary. . . . If every citizen believed as she does, and acted as she will, we would have no Constitution and no Government." In conclusion, the Counsel held that the Circuit Court of Appeals had no authority to substitute its judgment for that of the District Court, and that had it contented itself with granting a new trial so as to allow the past record and mental attitude of this respondent to be more thoroughly searched and disclosed in the record, it would have gone to the limit; therefore, its judgment should be reversed.

THE MAJORITY OPINION

In the opinion of the Supreme Court the common defense was one of the purposes for which the people ordained and established the Constitution, and "it is the duty of citizens by force of arms to defend our Government against all enemies, whenever necessity arises, as a fundamental principle of the Constitution." The influence of conscientious objectors against the use of military force in defense of the principles of our Government is apt to be more detrimental than their mere refusal to bear arms. The fact that, by reason of sex, age or other cause, they may be unfit to serve does not lessen their purpose or power to influence others. The further fact, that the respondent is an uncompromising pacifist with no sense of nationalism but only a cosmic sense of belonging to the human family, justifies belief that she may be opposed to the use of military force as contemplated by our Constitution and laws, and her testimony clearly suggests that she is disposed to exert her power to influence others to such opposition. "A pacifist in the general sense of the word is one who seeks to maintain peace and to abolish war. Such purposes are in harmony with the Constitution and policy of our Government. But the word is also used and understood to mean one who refuses or is unwilling for any purpose to bear arms because of conscientious considerations and who is disposed to encourage others in such refusal. Such

purposes are liable to be incapable of the attachment for and devotion to the principles of our Constitution that is required of aliens seeking naturalization."

The conclusion arrived at was that "the language used by the respondent to describe her attitude in respect of the principles of the Constitution was vague and ambiguous; the burden was upon her to show what she meant and that her pacifism and lack of nationalistic sense did not oppose the principle that it is a duty of citizenship by force of arms when necessary to defend the country against all enemies, and that her opinions and beliefs would not prevent or impair the true faith and allegiance required by the act. She failed to do so, and the District Court was bound by law to deny her application. The decree of the Circuit Court of Appeals is reversed and the decree of the District Court is affirmed."

THE MINORITY OPINION

This opinion of the Supreme Court, however, was not unanimous. Justice Holmes, dissenting, was supported by Justice Brandeis and Justice Sanford. He pointed out that the respondent seems to be a woman of superior character and

intelligence, and obviously more than ordinarily desirable as a citizen of the United States, that it is agreed that she is qualified for citizenship except so far as the views set forth in a statement of facts "may show that the applicant is not attached to the principles of the Constitution of the United States and well disposed to the good order and happiness of the same, and except in so far as the same may show that she cannot take the oath of allegiance without a mental reservation." The whole examination shows that she holds none of the now dreaded creeds, but thoroughly believes in organized government and prefers that of the United States to any other in the world. Surely it cannot show lack of attachment to the principles of the Constitution that she thinks that it can be improved. Her particular improvement looking to the abolition of war seems to me not materially different in its bearing on this case from a wish to establish cabinet government as in England, or a single house, or one term of seven years for the President. Only a judge mad with partisanship would exclude because the applicant thought that the eighteenth amendment should be repealed. The notion that the applicant's

optimistic anticipations would make her a worse citizen is sufficiently answered by her examination which seems to me a better argument for her admission than any that I can offer. Some of her answers might excite popular prejudice, but if there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us, but freedom for the thought that we hate, I think that we should adhere to that principle with regard to admission into, as well as to life within this country. And recurring to the opinion that bars this applicant's way, I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount."

Mr. Justice Sanford, concurring, said: "I agree, in substance, with the views expressed by the Circuit Court of Appeals, and think its decree should be affirmed."

IS THERE A WAY OUT OF THE MAZE?

BY BERTRAM PICKARD

LAST summer an interesting debate took place at the Quaker Student Hostel in Geneva between Professor Madariaga, formerly Chief of the Disarmament Section of the League Secretariat, and Professor William I. Hull, of Swarthmore College, U. S. A. The former contended that the best disarmament program for the next decade would be to leave armaments to take care of themselves, and to concentrate upon creating peace conditions and machinery. The latter, on the other hand, emphasized the importance of armaments viewed as a cause of war as well as an effect, and advocated what he styled a "frontal attack" upon them.

There is, of course, much to be said for both points of view. The truth lies in a combination of both. Professor Madariaga, who a year ago had recently escaped from the long-drawn semi-futilities of League disarmament discussions, himself admits as much in the preface to his recently published book, "Disarmament," where he suggests that armaments and international mistrust bear the same sort of relationship, in terms of cause and effect, as do the hen and the egg!

We agree. If it be true, as we think it is, that armaments are to a considerable degree an index of policy, it is

equally true that armaments are themselves an element in policy and through the breeding of fear and mistrust tend, therefore, at the same time to propagate themselves. Thus they may not be safely left to take care of themselves, for the simple reason that they take far too good care of themselves! That is the justification for a continued effort on the part of the League to deal with them directly. That is equally the reason why pacifists must continue to study and promote such efforts, despite disillusionments.

* * * *

To watch the League Preparatory Commission for the Disarmament Conference at work—we may illustrate from the recent Sixth Session of the Commission—is both a moral and an intellectual discipline.

The temptation is to be frankly cynical. As some one put it, it is as though a committee of brewers had been asked to devise the best means of securing Prohibition! To hear so many unctuous professions of belief in theoretical disarmament, coupled with such a profusion of reservations in the practice is exasperating, to say the least of it. Nevertheless, these professions are symptomatic. There are plenty of brewers to

advertise the life-giving qualities of their beer. But military experts are hard put to it to disguise the life-destroying horror of poison-gas and high-explosive. Thus when Mr. de Brouckere (Belgium) delivered an address on behalf of the Socialist Labour International, to the President of the Preparatory Commission at the opening of the session, calling attention to the very large number of petitions forwarded to the Commission from Labour and Trade Union circles all over Europe, he typified that public opinion which is slowly but surely forming against war and its instruments—a public opinion which politicians pay homage to, and which experts only flout, in the long run, at their peril.

* * * *

The recent meeting of the Commission posed at least three difficult moral judgments:

1. What is the value of the Russian contribution to the discussion? Any thorough-going pacifist would feel bound to endorse the great majority of Mr. Litvinoff's arguments and contentions. Nor is there much reason to doubt that Soviet Russia desires, for reasons both of principle and expediency, to see a large measure of general disarmament, if not the complete material disarmament

originally proposed by the Soviet delegation. But the thorn-in-the-flesh policy, played with great skill by Mr. Litvinoff, is hardly calculated to promote the spirit of disarmament either in the Commission or elsewhere. We would not go as far as to say that it were better the Soviet delegation stayed away from Geneva, because normal contacts between Russia and the rest of the world should be promoted for their own sake. But the moral value of the Russian contribution is greatly vitiated by its inveterate propagandism.

2. Again, what about the Chinese proposal for the abolition of conscription? Any Anglo-Saxon pacifist must have warmly approved this proposal, realizing that as emanating from a victorious revolutionary government it has all the greater significance and bespeaks the essentially pacific nature of the Chinese. But in estimating the moral value of such a proposal Anglo-Saxons need to take into account the heavy indictment that can be brought against "professional" armies. We may be as firmly convinced as we like that at some point in the process of disarmament compulsory military service must go, but we must avoid the moral pitfall of assuming that those who oppose its abolition today are necessarily the enemies of peace. Such an attitude as is to be found in Switzerland, for example, needs seriously to be taken into account.

3. Finally, how is the initiative of the United States delegation to be appraised? Without doubt, it came as a great surprise even to the well-informed, and gave new vitality to moribund discussions. It is the spirit rather than the substance of what was said that is important. To link the idea of immediate progress in the reduction of armaments with the Kellogg Pact was to go further than either Mr. Kellogg or Mr. Coolidge had gone. The evident wish, moreover, of the United States Government to achieve naval reduction through the League machinery rather than through special conferences was a still greater departure, and very significant. Obviously, Mr. Gibson (chief American delegate), straight from the White House, was speaking out of the mind of Mr. Hoover. A new positive note was struck, betokening energy as well as the spirit of conciliation. But we think it would be quite wrong to suppose that there was anything in the American attitude at Geneva to suggest that the United States Government would follow a disarmament policy likely to jeopardise in any way the so-called "legitimate" political and economic interests of a Great Power.

Any layman about to embark upon the sea of armament technicalities may well shiver on the brink. Given the premise that the object of every state is to be stronger than its "potential enemies,"

and that consequently any conference aiming at the limitation or reduction of armaments must leave the foregoing psychological factor approximately in the *status quo ante concilium*, it is easy to see the complexity, nay the mathematical insolubility of the problem that the experts are being asked to solve.

Examine the two major questions that occupied the attention of the Commission—"trained reserves" and "war material"—and these difficulties are well illustrated. French insistence that trained reserves should not be taken into account in measuring man-power has always proved a serious obstacle to the Commission in general and the non-conscription countries in particular. The United States and Great Britain, knowing the impossibility of abolishing compulsory military service universally, have conceded the point—at a price. But Germany, surrounded by conscription countries, and only having abolished conscription at the dictates of these very neighbors, is in quite different case. Obviously no convention which leaves trained reserves out of account, and which yet continues to impose on Germany the voluntary principle can satisfy German opinion indefinitely.

Virtual deadlock has also intervened in regard to "war material." One camp insists that *direct* limitation of material, with the international supervision involved, is impracticable and an infringement of sovereignty. (Again Germany points to the fact that that policy was pursued in her case.) The other camp is equally opposed to the principle of *indirect* limitation through budgets, arguing that cost is no measure of effectiveness. The financially powerful states tend to be in the second group, as they know that quality of armaments is more important than quantity in modern warfare.

Is there any way out of the maze? Is there any point in the experts continuing their efforts. Or is it best to call the Conference at an early date, and trust to public opinion forcing some progress despite the experts?

There are things to be said on both sides. The naval question is relatively simpler than the military one. It is to be hoped, therefore, that within reasonable time, a further meeting of the Commission, after examination of the new naval proposals of the United States Government by the governments specially concerned, might help to clear the ground in the technical sense. Apart from this, there seems no reason to wait longer for the Conference, because in our view the question is much more a political and psychological one than a technical one.

Quite bluntly there is no technical solution so long as armaments are regarded from the national angle. Before any real reduction of armaments can take

place, the whole question needs to be transferred from a national to an international plane. Thus our attention should be concentrated not so much upon a dramatic scrapping of the instruments of war as at Washington. If that happens, so much the better. But what really counts is that by some means or other armaments should be brought within the orbit of international agreement and control, at whatever level can be secured at the time of the Conference! That is why we think Dr. Christian Lange, long-time associated with the disarmament work of the League, and a radical despite his expertness, is right to press in recent articles for the institution of a Permanent Disarmament Commission of the League and for the inauguration of a system of international control which will combine the "direct" and "indirect" methods even if the price paid for control should be the maintenance of armaments at the present high level, for the time being.

It is an unpleasing conclusion for pacifists to be driven to, but it is just as well to face awkward facts. It may be argued with a good deal of force that religious pacifists had better leave the technical questions severely alone. But to do so is to evade political responsibility. We do think it important to avoid becoming so enmeshed in the complexities that the wider and deeper vision is lost. But we equally think that there is here, as in everything else, a *via media* to be sought, in following which pacifists will never lose sight of the goal whilst encouraging (often it may take the more negative form of not discouraging) those tendencies which lead in the right direction.

Geneva, Switzerland,
May 13, 1929.

NOTABLE SERVICE IN PEACE AND GOOD WILL

In connection with its efforts to develop a new type of patriotic service for loyal young men and women who would refuse military service, much interest has been shown in the plans worked out by Pierre Ceresole, of Switzerland, which provide for a Volunteer Reconstruction Service, by which people of any country would give aid to any land which has suffered disaster. The most recent demonstration of the service has been in the little Principality of Liechtenstein, which was badly damaged in 1927 by floods and landslides.

The last of the volunteers left Liechtenstein on October 5, 1928, almost exactly a year after the floods of 1927. The service began on April 2, 1928, and lasted 186 days. Male volunteers to the number of 675 and 84 volunteer "sisters," 759 people in all, took part. The men came from twenty different countries:

Switzerland, Great Britain, Austria, Czech-Slovakia, France, Germany, Denmark, Holland, Norway, Sweden, Italy, U. S. A., Poland, Russia, Rumania, Finland, Iceland, Spain, Mexico, Yugoslavia. There were 283 students, 129 intellectuals, 113 officials and sedentary workers, 95 manual workers, 32 agricultural la-

borers, and 13 artisans. The 84 "sisters" who looked after the household arrangements came from Switzerland, France, Holland, Denmark, Germany, Sweden and U. S. A.

In Liechtenstein and at Zignau the rubbish brought down by the flood had to be cleared away, and the land covered

with arable soil. Roads were reconstructed and irrigation restored. At Feldis volunteers cleared a mountain pasture overrun by parasitic plants. In the communes of Schaan and Vaduz, where the floods had caused most damage, the land was almost completely restored.

FOR A BOLD PEACE GESTURE

BY RUTH FRY

WAR is not impossible. The policy of the nations is directed only too distinctly in its direction.

War is not unthinkable. People, and even more, Governments, have it only too constantly in their thoughts.

Yet war is useless, stupid and wicked. Why is it so hard to abolish it?

It is useless, because it seeks to settle by force what can justly only be settled by reason; for unless one honestly believes that might is right, victory by arms is no guarantee of being in the right. In fact, force has no connection with the question at issue, which it always leaves aside for solution in cooler blood, when the fight is over; but by producing all sorts of new difficulties it is apt to mask the original ones and to make people forget about them for the time being.

War is stupid, because it ruins all, both victors and vanquished, as England should surely know, seeing that of every pound of her national expenditure more than 15s. is spent on past wars and preparations for future ones; and as truly all Europe should know, with its depleted treasuries, its millions of refugees, its ruined homes and fallen soldiers.

Again, the belief in armaments as a protection is stupid, as it is based on a sort of Alice in Wonderland philosophy. Armaments can only pretend to give security when the possessor of them is stronger than his enemies. But, obviously, if A is stronger than B, B is immediately rendered anxious, and begins to strain every nerve to become stronger in his turn, so that they can only give security when both are stronger, which is absurd. In fact, they create the very insecurity they are supposed to allay. Compare the utterly unsuccessful attempt to be at peace, when armed, with the wonderful security which came to William Penn in his courageous experiment in the founding of Pennsylvania, perhaps the greatest attempt ever made to carry out the Christian principles. His plighted word, solemnly given to the Indian chieftains, elicited from them their respect and admiration, and despite all imperfections in the human agents who carried it out, it is an astonishing

A series of articles by distinguished English people has been appearing in the London "Daily News," the topic of discussion being "That Next War." As one of this series appeared the following by our gifted Friend and internationalist, who is well known in this country as well as in her own. While she is writing from the standpoint of England, it will not be difficult for the reader to make the same applications to the United States.

fact that while these principles were acted upon no murder of a white man took place, nor was ever a Quaker's life taken by an Indian, I believe. It showed how true a protection is trust in people's better nature.

But far greater than the economic disaster is the spiritual one. To begin with, war can only be waged if supported by organised lying. Men do not naturally hate each other—the fraternisations in the trenches during the war show how hard it is to maintain hatred, and it is interesting to remember how Lord Northcliffe, when organiser of propaganda during the war, discovered that killing alone was not sufficient to obtain victory, but that ideas—far more potent than weapons—had to be employed. And promises made to recommend an enemy's cause are but too easily forgotten when peace is being made.

Then, coming to the actual business of war—the killing of human beings—how strange it is that we hold the murder of one man to be amongst the worst crimes that can be committed, and yet, when enacted on a vast scale, we glorify it as a deed whereby to honour our country. Is this because the imagination has been caught by the sacrifice of those who die—who in the belief that they are benefiting others have been willing to give up their own lives? Surely we have thought too little of the act of killing, which is an equally essential part of it. Yet, if we believe, as do we Quakers, that every human soul enshrines a spark of the Divine nature, how can we dare to take upon ourselves to separate the spirit from its outer manifestation, even if we feel convinced that it will live again?

How, then, are we to prevent another war, which, if it came, would probably overwhelm our civilization?

Not by arming, as we have said; not by fear, for fear is a paralysing disease; but by a change of heart. For the revolution from the war system to that of mutual help and cooperation is too great to be effected without the help of man's spiritual nature, yet if she would save civilisation the laws of God must be heeded. There is much to show that the man in the street everywhere is ready for this change if courageously led by the statesmen.

Pacifism is no mere negation, as it is often thought to be: it is most vital action. It consists in a belief in the ultimate power of good and in its translation into every relationship of life. If we would live at peace we must change our idea of the scope of government. Instead of thinking of it as a means of preserving our material position against others we need to think of it as that which is ever seeking to make possible the best and freest lives at home and abroad.

We need a Government which shall ceaselessly strive for a beautiful England—beautiful in the widest sense, where we shall not be shamed by poverty, leading almost inevitably to maimed and prostituted lives. The honour of our country is far more desperately injured by the preventable suffering of our fellow-citizens than by not sending a warship to threaten bombardment to some nation which has offended us. The money spent on war preparations, if spent constructively, would entirely change the conditions of our people and render them immune from hostile propaganda. Who can doubt that our international relations would be immeasurably better if we used generosity instead of threats? If at the time of the Russian famine, for instance, we had sent shiploads of food to the tune of the cost of a cruiser, instead of spending £100,000,000 on invading Russia at Archangel, would our relations with that country be those of antagonism and suspicion as they are now? We cannot live to ourselves alone, however much we should like to, and harm

or good to others is harm or good to ourselves.

Surely the time is ripe for a bold gesture? What undying fame would attach to our country if our next Government—following America's leading in initiating the Kellogg Pact—should state that, instead of continuing the mad and intolerable burden of armaments down the slippery slope which can only lead to war it would immediately sign the Optional Clause (thereby promising beforehand to abide by reason and not by force in the contingencies covered by that document) and begin a considerable measure of disarmament. This partial disarmament to be only the first instalment of complete, and to be irrespective of any other nation's actions, instead of only continuing the disappointing arguments

about the equality of incomparable war equipment. For remember that if the Kellogg Pact be unaccompanied by any diminution in war preparations its hypocrisy will strike the peoples, and the consequent cynicism may retard indefinitely any advance towards peace.

One further point. The glory and pomp of military show will have to be abandoned, for if it be against the decision of the nation ever to seek a solution by arms, how can it single out for honour the agents of the antiquated method? How can the nation's solemn ceremonials be accompanied by the trappings of war—by swords and guns and gorgeous uniforms? Instead, surely, the nation's peacemakers should take the honoured place. And the adventure which war has typified to those who did

not know its real nature must be sought in construction and not destruction. Fancy leads to a voluntary international service for help in whatever country may need it, bringing generous aid, freely given, as has already been shown in some instances.

No human transaction can be effected without mutual trust. Even the actions of our financial experts, with all their caution, are laid down on a basis of it. Hatred, the very negation of Christianity, is no cement to hold together the nations into a comity. Generosity startles people into believing in your intentions, and is a far more powerful weapon for good than any number of tanks. We cannot trust in force and in reason any more than we can serve God and Mammon. Which shall it be?

MID-WEST INSTITUTE GREAT SUCCESS

International Relations Ably Discussed

THE pronounced success of the recently organized Mid-West Institute on International Relations held in Indianapolis in May assures its continuance. Plans have already been considered for a similar Institute next year.

This Institute was sponsored by The Indiana Council on International Relations, The League of Nations Non-Partisan Association (Chicago Office), National Council for the Prevention of War, Federal Council of Churches, Chicago Council on Foreign Relations, Foreign Policy Association (Washington, D. C., office), and university and college leaders of the Middle West.

The purpose of the Institute was "fact finding" and "informational" through a helpful survey of the problems of international relations and the part of the United States in them. The major emphasis of the Institute was placed on the relationship of the three Americas, but important phases of the Far East and European questions were handled by experts.

The Institute was organized on the basis of round table discussions for the morning sessions; general politics for the afternoons; and public addresses for the evening meetings.

Men and women of divergent views had been invited and the utmost liberty of utterance was encouraged. The program was planned not only to get first-hand information of actual conditions throughout the world, but to promote the furtherance of international good will.

The three days' sessions brought together a challenging array of educators, peace workers and business men. Those who were present or gave their support

to the program included faculty members of no fewer than 56 colleges and universities located in 11 states. Dr. G. Bromly Oxnam of DePauw University was chairman of the Institute. The newspapers were represented by men associated with five great American dailies and two press agencies. England, Argentine, Chile and China were unofficially represented.

Perhaps without undue discrimination a few of the better known Americans identified with the Institute might be named: Dr. Charles Jefferson of the Broadway Tabernacle, New York City; Newton D. Baker, formerly Secretary of War; Samuel Guy Inman, Director of the Committee on Co-operation with Latin America; Dean Shailer Matthews of Chicago University; Bishop Edgar Blake of Indianapolis; Sidney L. Gulick of the Federal Council of Churches; Miss Florence Allen, Judge of Ohio Supreme Court; Nicholas Murray Butler, President of Columbia University; James T. Shotwell of the Carnegie Peace Foundation, and Frederick J. Libby of the National Council for the Prevention of War.

Some of the themes discussed were: The League of Nations, World Court and Pact of Paris; the recent Policy of the United States in the Caribbean; economic relations with Latin America; present status of the Monroe Doctrine; Mexico; the Outlook for Democracy in Fascist Italy; the international movement in America; remarking public opinion; press and world relationships; reorganization of the Department of State; the Church and World Peace; teaching of Latin America history and affairs of the Far East. The attendance

was good; most encouraging, in fact. Not only were there many professional peace workers and educational leaders present, but many citizens of Indianapolis and surrounding communities, and college students from a number of institutions were in attendance. The evening sessions brought large audiences, especially the one addressed by the venerable Charles Jefferson of New York City.

Perhaps the most pertinent theme of the occasion was "Anglo-American Relations," discussed by Dr. Delisle Burns of London, England. Dr. Burns has been lecturing in university circles in this country for some time and has won unbounded praise for his keen insight into international affairs and especially for his grace and tact in handling the present artificial tension in Anglo-American relations. When referring to our attitude toward the League of Nations he said it was not impossible for the League to function without us; in fact, our official absence is not so serious; we are there as observers and can hear all that is said when the vexing problems of the world are aired before the leaders of the nations, we have vital interests in them, and do have a part in appreciating their seriousness and forming attitudes which lead to their solution.

A part of the Thursday evening session was in charge of the Marion County Young Peoples Union. The purpose of the Union was explained and the finals of a Peace Contest, held under its auspices, rendered, Miss Small of the First Friends Church of Indianapolis winning first place.

The Mid-West Institute has taken its place in the ranks of the ever-growing

number of peace organizations. It gives every indication of doing for this area what the Williamstown Institute has done for the East. Not until one begins to catalogue the number of institutes and conferences now being held, and notes the host of men and women engaged in

peace work, does he realize how high the tide of peace sentiment is flowing. People of divergent views were invited to this institute, but the out and out militarist was either silent or not present. The most encouraging feature of the occasion was the large number of educa-

tional leaders who either sponsored it or were present for a part on its program.

The Indiana Council and Mrs. W. S. Lockhart, its Executive Secretary, are to be warmly congratulated on the great success of the venture.

MURRAY S. KENWORTHY.

OLIVE BRANCHES FROM THE SEVEN SEAS

Harbingers of Peace Found Here and There

AN ACADEMIC group has just been formed in Sofia, composed of students and professors from the two Bulgarian universities, for the purpose of studying the most important questions arising out of contemporary international relations. The new organization is called "Carnegie" and will work in connection with the Carnegie Foundation. The leader of the group is Prof. G. Genoff, one of Bulgaria's authorities on international matters.

The award of Commonwealth Fund fellowships to 30 honor students of British and Dominions universities has been announced simultaneously in New York and London. This is the fifth annual award of these fellowships, which were established in 1925 by the Commonwealth Fund of New York, of which Edward S. Harkness is president. Their purpose is to foster the development of understanding and good will between the United States and Great Britain by providing additional facilities for British university graduates to study and travel in America. Including the present appointees, 115 British students have received the two-year fellowships, which were increased this year from 23 to 30.

The Albert Kahn fellowship has just been awarded to Ulrich B. Phillips, Professor of American history at the University of Michigan. Professor Phillips will be the thirteenth fellow to be sent around the world by the foundation. It was established by Albert Kahn of Paris in 1911 "to increase the number of men who have some personal and direct knowledge of countries other than their own and some understanding appreciation of other civilizations." The fellowship carries a stipend of \$5,000 and provides that the recipient must pass a year in travel.

Organization of the first unit of a proposed world fellowship movement is in progress at Berkeley, California, and has as its object the coordination of all agencies in the community in a definite constructive campaign for the building of good will and fellowship in every phase of life and among every race, class and creed. The movement, which is being

sponsored by Evan F. Lovett, of Berkeley, has received the commendation of scores of men of prominence throughout the United States. The plan, as explained by Mr. Lovett, calls for the organization of four distinct groups: first, a world fellowship congress; second, national fellowship congress; third, state or province fellowship congress, and fourth, local fellowship congress. The national fellowship congress, as outlined, is to consist of representatives from each state and territory, making approximately 250 delegates in all.

A call to churchmen of the United States and Great Britain to the cause of mutual understanding and good will is contained in a message signed by 186 American and British religious leaders recently made public simultaneously in the United States and the British Isles. It declares that the welfare of the United States and Great Britain is linked indissolubly with the mutual friendship of these nations and voices the belief that "the time has come when the world must have done with war; in fact, in expectation, and in planning." The signers of the message, which is entitled, "A British-American message to the churches and to all the people of good will," support the Kellogg-Briand peace pact unqualifiedly.

A gift of \$200,000 has been presented to the Association of American Rhodes Scholars by George Eastman, internationally known manufacturer and philanthropist of Rochester, N. Y., to establish the George Eastman Visiting Pro-

fessorship at Oxford University. Distinguished American scholars are to fill the professorship, serving for periods of from one to five years at Balliol College, Oxford. Mr. Eastman, in a letter to Dr. Frank Aydelotte, president of Swarthmore College and American secretary of the Rhodes Trust, announcing his gift, said it was prompted by his belief that the Rhodes scholarships promote "knowledge, comprehension and sympathy" between England and America and by his wish to do "something that will assist Englishmen and Colonials to understand America."

Much interest centers in the group of journalists chosen by the Carnegie Endowment for International Peace for a tour of America now in progress. Twelve of Europe's most eminent journalists, a carefully picked list, arrived on May 19 on the Caronia as a part of the program of the Endowment to establish through first-hand education, a better understanding between the United States and foreign countries. This tour follows the one undertaken by a group of British journalists to this country last fall. The European representatives of news journals are widely scattered, geographically, the countries represented being Belgium, France, Greece, Italy, Yugoslavia, Latvia, Poland, Rumania and Spain. France and Italy are sending two journalists each and in addition Signor Salvatore Cortesi of Rome, who is a representative of the Associated Press, joins the party.

The recent meeting of ministers of the Little Entente at Belgrade has directed attention again to some of the problems of central Europe. Dr. Benes, Foreign Minister of Czechoslovakia, has denied that the union of his own country with Yugoslavia and Rumania is intended as a mark of hostility toward other nations. This is a welcome assertion, inasmuch as the formation of the Little Entente was undoubtedly an expression of distrust of adjacent countries. The principal significance of the recent proceedings is that they indicate a desire to look beyond the purely private and selfish interests of the three nations which would defend themselves against others, and to extend the hand of friendship to their neighbors.

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Visiting Friends in Ireland

BY PAULINE TERRELL

IF I WERE asked where one might find the friendliest Friends in the world, I would straightway answer, "at Dublin Yearly Meeting." Friends are friendly folk wherever they are, but those in Ireland are blessed with a special gift. I must not limit friendliness to the Friends, however, and herewith proof of my point. When Muriel Hicks (English Young Friends representative) and I first set foot on the Emerald Isle we encountered that most unfriendly of institutions—the customs. Besides our suitcases, we had a big brown parcel which we were bringing over for the Yearly Meeting book stall. "What's in there?" asked the customs official gruffly, pointing to the parcel. "Books," said my friend. Then, as he looked doubtful, "Religious literature," she added. A keen glance, and quick as a flash came the answer, "May I meet you in Heaven then!" and we knew we had reached Ireland!

At Dublin station we couldn't resist the jaunting car, or "outside car," to be technically correct. It looked perilous but thrilling, so up we climbed and found ourselves sitting back to back with the driver, feet hanging over the side in an exposed fashion, but otherwise surprisingly comfortable. Only once did I shiver when we turned a sharp corner unexpectedly and I narrowly escaped a lamp post! We deemed it wise, however, to dismiss our conveyance a few doors away from the Meetinghouse, so that we could make our entrance properly as two sedate representatives to Dublin Yearly Meeting.

A MOST CORDIAL WELCOME

In the hall we were greeted by some friendly person who straightway took us up to tea and introduced us to our host and hostess, Leonard and Hilda Webb. They and their daughter Stella, a student in Trinity College, looked after us in the most delightful fashion. It was a coincidence that they should be the same people with whom Eva Miles stayed when she was in Ireland four year ago with two other American Young Friends. Her visit is still remembered with pleasure by a number of Irish Friends, including the Yearly Meeting Clerk and his wife, Edwin and Jessie E. Jacob, from Waterford.

Dublin Yearly Meeting, held in the old Seventeenth Century meetinghouse on Eustace Street, is something of a contrast to that held in London at Friends House. The group, of course, is smaller and the amount of business not so pressing. There seems plenty of time to discuss things, and the atmosphere is like

that of a big family. One sees differences in plenty between various members, but when the interest of all is in the welfare of the whole family one is not afraid of the results of discussion. A bit of real Irish humor often saves the situation, too. In the light of Ireland's history, particularly of the last few years, one realizes what a real accomplishment it is for the Friends from the north and from the south to be able to work together.

There is something very heroic about Quakerism in Ireland. It has existed there for 275 years—just a tiny group in a country that is almost entirely Catholic. In many cases the Quaker family is quite surrounded by Catholics. Isabel Grubb, for example, is the only Quaker within a radius of 20 miles in the south of Ireland. Yet the influence of her family was extraordinarily shown at the death of her father, J. Ernest Grubb, one of the most beloved Friends in Ireland, when Catholics for miles around flocked to his funeral.

I was much interested in the discussion regarding the attitude Friends should take toward the approaching centenary celebration of the Catholic Emancipation Act of 1829. A statement for the press had been prepared expressing the Society's wish to share in the rejoicing of their Catholic friends at the centenary of an Act which marked great progress toward religious freedom, an ideal for which Quakers have always stood. One could see from the discussion that the relations between Catholics and Protestants are much more strained in the north than in the south. The Ulster Protestants and Catholics have a traditional enmity to overcome and the small group of Quakers there are naturally more affected by this feeling than those in the south. Knowing this, one could but admire their courage the more in taking the lead to show the spirit of love and of steadfast adherence to the ideal of religious freedom.

There was a stimulating report on the work of the two Friends schools in Ireland, the story of Newton School, near Waterford, being one to give courage to all schools struggling for existence. Four years ago it was decided to close down the school for lack of funds and students. A young man of vision named Arnold Marsh asked if he might try to save the school, and for four years he has carried the burden almost alone, refusing to accept any salary and putting his own money into the venture. He has lived in the dormitory with the boys, not even having a room he could call his own. But his reward has come, for now he has

brought the school to a self-supporting basis, and the student enrollment has been doubled. For the first time he has felt justified in appealing to Dublin Yearly Meeting for support in making some much needed improvements.

Two outstanding lectures were given during the Yearly Meeting, one by Isabel Grubb on "Quaker Ministry in Ireland" and the other by Henry T. Hodgkin on "The Challenge of the East."

The reading of the epistles from the American Yearly Meetings called forth appreciative comment and questions. Sue C. Yerkes, editor of the *Philadelphia Friends Intelligencer*, was called upon to tell something of the Friends General Conference (Hicksite) group, and I did my best for the Five Years Meeting group, equipped with map and pointer. The pointer, by the way, was some 12 feet in length and added piquancy to my remarks by its frequent and dangerous proximity to the Assistant Clerk's hat in spite of my best efforts and much to the amusement of the meeting. J. W. Harvey Theobald also added a few words concerning his experiences in America. Much interest was expressed in the approaching All-Friends Conference at Oskaloosa. Sue Yerkes emphasized the point that representatives are not asked for, but that it is hoped a number of friendly Friends from Ireland and England will be able to come and help by their presence. The Yearly Meeting took up the matter seriously and the three or four whom it has encouraged to go are just the kind of Friends who will be most helpful.

DELIGHTFUL SOCIAL AFFAIRS

A delightful feature of Dublin Yearly Meeting was its frequent punctuation with social affairs. We were almost overwhelmed the first evening by the speed with which we were booked up for lunches and suppers and drives. All Yearly Meeting Friends were invited by Horace Walpole and his wife to their home on Sunday afternoon. The forty-mile drive over the mountains, yellow with gorse, with frequent glimpses of the sea all along, was a glorious experience. The Mount Usher estate has belonged to the Walpole family for several generations and is famed all over the British Isles for its trees and plants of every description which are to be found there. Something about the soil and the location make it possible to grow tropical and sub-tropical plants, and the estate is a dream of beauty.

It was good to meet the Irish Young Friends, who seemed a live group. Thirty-eight of them came to the luncheon on Saturday and then adjourned to the home of a Friend for an afternoon of tennis. Then for our last night in Dublin, our hosts, the Webbs, invited the group to their home and we had Irish songs and much fun.

Under the guidance of the Webbs and of Isabel Grubb we accomplished a good deal of sightseeing in the free time at our disposal, not neglecting to visit eleventh century St. Michan's to see the fine old organ on which Handel first played "The Messiah," and to go down to the crypt to shake hands with the crusader. Some mysterious property of the soil underneath the crypt is thought to be responsible for preserving the bodies buried there during all these centuries, and a few coffins have been opened for the public to see how the skin and even the finger nails have resisted the ravages of time.

Dublin still shows the scars of the troublous years of 1916 and 1922. The Four Courts are being rebuilt after their destruction in 1922 and the offices have had to be moved to the Palace, formerly occupied by the Lord Lieutenant. Bullet holes can be found in many places if one knows just where to look, and Irish Friends can tell vivid tales of what the days of the Rebellion meant to them. It is a striking thing to see on entering Dublin the names of the streets written in two languages, English and Irish. The notices in the post offices are printed in both languages, the Irish superseding the English, while many shops have had their names printed in the Irish characters. A law has recently been passed requiring all legal business to be done in Irish, and the schools are requiring the children to learn the Irish language.

The Irish Free State has also just issued its own money—of the same denominations and value as English coins, but with different designs. On one side appears the Irish harp. On the other are really beautiful designs of various animals: the penny, for instance, has a hen and chicks; the halfpenny, a sow and pigs; a shilling has a bull, and others have a horse, or a hound, etc., etc. As the bulk of Ireland's population are farmers, these designs are expected to serve as models they should strive for.

Those who attended the last Five Years Meeting will no doubt remember with pleasure the Irish delegates. Both Edwin B. Jacob and William R. Wigham gave me some delightful reminiscences of their visit, and wish to have their warmest greetings sent to Harry B. Reeves' class of men of the Richmond First Friends Meeting, in particular, and that is not difficult to understand after seeing a photograph of the two Irish Friends surrounded by this class of men in their shirt sleeves and their wives in aprons—the cooks and dishwashers for the Five Years Meeting hungry delegates.

A final day, after Yearly Meeting was over, driving over some of Ireland's beauty spots with Elsie Wigham, the Assistant Clerk, and her small daughter, brought our visit to an end, leaving us the richer for new friends and pleasant memories.

INDEPENDENCE QUARTERLY MEETING

Independence Quarterly Meeting was held at Stark, Kansas, May 24-26. The different sessions were not as well attended as usual due to rain, but were times of rich fellowship and communion with Christ.

Friday, at the Ministry and Oversight Meeting, O. J. Kelley, pastor of the Fairview church in Spring River Quarterly Meeting, brought a message on "Preparing Your Heart Unto the Lord." He said, "If this preparation is made, we are able to meet any situation that may come along. We shall be ready to distribute to the needy, for the Lord's money will be ready. There will be quarrels and difficulties in the church but, if our hearts are prepared, we shall be ready to meet that need." That evening Agnes Mendenhall, pastor of the Bolton Meeting, brought a message on "Knowing We Are Saved."

Saturday morning, Oscar Battin led in a period of worship and praise, and O. J. Kelly brought a message on "Fellowship With Christ." He pointed out that we

were to fellowship with Christ in labor, in prayer, in the Gospel, and in sorrow. "If we fellowship with Christ in the Gospel we will not sit back and criticize the minister, but will enter into a fellowship of helpfulness in the Spirit."

Saturday evening, O. L. Battin, pastor of Vera Meeting, addressed the Endeavorers on "Christian Endeavor, a Growing Concern." He pointed out that the success of Christian Endeavor was due to the pledge each member voluntarily takes upon himself; that it furnishes him an expressional side of the church; emphasizes cooperation and he believes in the worth of every soul; offers Jesus as a personal Savior and he believes in a personal experience of Christ.

Sunday morning Verle Davis, from Emporia, Kansas, who is a member of the Stewardship Committee of the Yearly Meeting, presented the matter of stewardship. He said: "A steward is one employed to direct and to keep accounts. That stewardship in the church means proper training, then to go forward. Stewardship goes back of money to character, the man himself. The money problem will be solved when the church gets the man."

At the eleven o'clock hour, Bertha S. Sumpter, from Argonia, Kansas, acting Field Secretary of the Evangelistic Board of the Yearly Meeting, brought a searching message on "Following a Trail That Has a Definite Conclusion." She said: "The church is spending too little time out at Bethany with the Christ. The soul that finds fellowship with Christ must be alone with him. Cain went out alone, but from the presence of God. He was trying to purify self with the activities of life. He had a vision for self, but it was worldly. Procrastination is an appealing thing that faces the church today, and the church is making trail into which other generations will follow. It is the only organization that claims the distinctive mission of bringing souls to Christ, though there be other benevolent organizations. 'No one really prays until sinners are brought to Christ and Christ is brought to the sinner.' The program given the early disciples is the same one given to the church. It included three things, a vision of the world, a sacrificial service, and money. The lack of vision is the cause of lethargy in the church."

To bear adversity with meek submission to the will of God; to endure chastisement with all long suffering and joyfulness; to appear cheerful amid surrounding gloom, hopeful amid desponding circumstances, happy in God when there is nothing else to make us happy; he who does this has indeed made great advances in the divine life.

—JOHN ANGEL JAMES.

THE SPIRIT'S CALL

BY THOMAS E. WILLIAMS

The Spirit calls thee, brother,
To heights of love and grace,
Beyond the idle droning
Or seeking power and place.
The realm of prayer is open
To thee, if only thou
Wilt consecrate thy heart to him
And to his purpose bow.
Oh, brother mine! Oh, brother mine!
Stand in the power of prayer
To bring to men the love of Christ
His providential care!

The need is great for Christian zeal,
For soldiers true and brave;
Unsheath thy sword, with steady hand,
Some captive soul to save;
He waits for thy deliverance
With longing in his heart;
If thou dost fail to rescue him,
Who, then, will do thy part?
Oh, brother mine! Oh, brother mine!
Fail not to do thy part;
The power of prayer will quicken thee,
And give thee strength and heart.

The world is dark with sorrow,
And tear drops ever fall;
The call of God goes everywhere,

Oh, heed the Spirit's call
Till light shall circle all around,
And human ills be done;
Till all the people sing his praise
And they shall all be one!

Oh, brother mine! Oh, brother mine!
Join hand and heart with all
In prayer and Christian service true—
This is the Spirit's call.
Nash, Okla.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

NOTES FROM THE PARIS CENTER

The Paris Center was filled to overflowing one evening early in May, when 78 Germans from Frankfurt, evidently making a "personally conducted" tour in France, visited the Center. Alfred Lowry welcomed them on behalf of the Friends Center, and Rene Valton on behalf of French Friends. After this there were various addresses, which, unfortunately, filled the program so full that there was little time for the French and Germans to get acquainted. Otherwise, the occasion was most successful.

The Prison work of the French Friends and the "Committee for the Diminution of Crime" continues. Between the 6th of February and the 10th of April, eleven lectures on educational subjects were given at the two prisons of Fresnes and La Petite Roquette, while two concerts were given at the former place during March. Henry Van Etten, one of the leading French Friends, and a worker at the Center, toured the west of France during February, speaking in several places, and visiting certain penal institutions. He and others interested are working up a plan for a model reformatory for boys, on the cottage system, to be built near Paris. This is the first effort of the sort ever made in France. They have asked Marshal Petain to be President of the Committee which is trying to raise a million dollars for the purpose.

Letters from students who have been in the Student Club for a time show clearly that the club is serving a real need, and has a very definite influence for international understanding. The greatest difficulty in the work is that many students, especially those from other countries, remain in Paris only one semester, or even less. Monthly excursions are a great help in promoting acquaintance. The Tuesday evening lectures and Saturday teas, with music, continue popular. Some of the lecture subjects have been "Co-education," "The Value of Colonization," "What Do You Want to Know About France?" "Prisons."

A CENTER OF INFORMATION

The Geneva Center has been analyzing its work and policies, in the light of its experience of the last three years. The resultant outline shows a most encouraging development of cooperation between that Center and many individuals, periodicals, and centers in other countries.

First and foremost comes the information service of the Center. The Center is increasingly serving as an information bureau for a large number of Quaker Committees and individuals, not only in England and America, but also in all the countries where Quaker Centers are situated. It is prepared to supply League and other documents and letters of specific information on request, and is frequently doing so to individuals and committees in England, the United States, and other countries. Such subjects as Peace, Opium, Refugees, etc., have thus been touched upon. Eight pages of articles or comment per month is sent regularly to the *London Friend*, and cooperation has been worked out with the *American Messenger of Peace*, and to a minor extent with the French *Echo des Amis*, the German *Monatshefte*, and the Australian *Friend*. The Center is also developing a press service, first sending a series of free articles; now a series of releases for which a small price is asked. These articles come to Lucy M. Thurston, of the Service Committee, and are of the greatest use in her newspaper work.

The Center is doing much in the task of bringing into cooperation the various international organizations which center in Geneva, some forty organizations being already affiliated. It is in charge of the monthly dinners of the "Centre Permanent" of these organizations. The Center has also taken the lead in bringing about *rapprochement* between the Genevese and the international community of the city, this being achieved by a series of social gatherings, and then by the formation of small groups to discuss particular subjects, as Music, Literature, Geneva, America and Europe.

Next comes the Service of Specialized Education and Training. The Quaker Student Hostel is primarily intended for the use of post-graduate research students, as many as possible Friends, not, however, excluding undergraduates or older Friends carrying specialized studies. During the first year of the Hostel there were 16 students in all, and during the second, 18. About a third of these have been Friends, and half post-graduate students.

As in all the Centers, a work of great importance, which here even demands a temporary increase of staff during the summer months, is that of giving personal help and advice to the hosts of visitors, Friends and their friends. The

tangible results of this work are small, but the spiritual assets are great.

Today there are approximately thirty members of the Quaker group in Geneva, five of whom are permanently settled there. Six Friends have been received into membership during these three years, including one Swiss. A circle of interested associates is being built up, through the Saturday Socials, through lectures on Quakerism, and through the library and literature.

TWELVE CARAVANS

We are pretty well assured of twelve Peace Caravans for the summer. The team members represent fourteen institutions, as the two Earlham speakers will each be with a representative of another college—Central College of Indiana and the Lutheran Theological Seminary, of Gettysburg. Men's teams will go out from Friends University, Swarthmore, Haverford, Penn College, Guilford, Nebraska Central, Whittier, and Harvard Theological Seminary—this last to be presented by one man only—a young Negro. Mount Holyoke, Pacific and Grinnell Colleges will probably be represented by teams of three girls each.

Three of the above colleges have given contributions of money as well as personnel—Haverford, Mount Holyoke and Grinnell. The New England branch of the Service Committee, and New England Yearly Meeting have made special contributions for this work, as has also the Peace Committee of the Philadelphia Yearly Meeting, Race Street. Two Ford cars have been given by individuals.

THE NATIONAL NEGRO MUSICAL FESTIVAL

"One of the most interesting musical events of the season, and a unique occasion in the musical world." Thus the *Philadelphia Ledger* expressed itself concerning the great musical program presented on May 25th in the Philadelphia Academy of Music. "The occasion was distinctive not only as to personality and talent of the many participants—one hundred and fifty odd—and impressive as a demonstration of musical ability and characteristic instinct for melodious expression, especially in song, but also as an evidence of the marked progress that is being made by the race in artistic scope and interpretation."

A good house in the afternoon and a packed house in the evening greeted the performers with the greatest enthusiasm. It has been a tremendous task to prepare for this performance, but the results in greater understanding of, and sympathy for the Negro race are more than worth while. The Service Committee office is glad to have shared with

the Interracial Peace Committee in making the Festival possible.



SPEAKERS AT THE OSKALOOSA CONFERENCE

The following Friends have accepted the invitation to give addresses at the 1929 All-American Friends Conference at Oskaloosa, Iowa, September 3rd to 9th: Edward Mott, of Oregon, who for many years has been closely associated with the Oregon Yearly Meeting, and the Yearly Meeting of Damascus, Ohio; Thomas Elsa Jones, formerly associated with the Friends Mission work in Japan, now president of Fisk University; Levi T. Pennington, president of Pacific College, Newberg, Oregon, and a prominent Peace advocate and Chautauqua lecturer; Agnes L. Tierney, member of Arch Street Yearly Meeting, Philadelphia and one of the first message workers sent by the Service Committee to Germany; Willard O. Trueblood, pastor of the Friends Church, Whittier, California.

John William Graham expects to be with us, representing London Yearly Meeting. Dublin Yearly Meeting has named Isabel Grubb and Annie Rodgers as representatives. Those attending the Conference will have a chance to hear from these Friends at a meeting late in the afternoon of the 3rd. The Japan Yearly Meeting has asked Gurney and Elizabeth Binford to represent Japanese Friends.

FRIENDSVILLE NEWS NOTES

Much interest has been manifest in the seventy-second commencement exercises of Friendsville Academy at Friendsville, Tennessee, which were held in Farnum Hall from May 10 to 17. On May 10, a recital was given by the students of music under the direction of Mary Sprong and Robert Taylor, assisted by the department of Dramatic Arts under the direction of Mildred Karch.

The Friends meetinghouse was filled to its full capacity on Sunday morning, May 12, to hear the annual sermon which was given by William J. Sayers of Muncie, Indiana. So impressed was his audience with the simple yet forceful manner in which he presented his theme, "The Going Out Entrance," that he was asked to remain for another meeting in the afternoon, and again in the evening he addressed the young people at their regular Sunday evening meeting.

The Senior Class play on Tuesday night was well given as was also the May Day Festival presented by the grade students on Wednesday.

Thursday evening at eight o'clock, Commencement exercises were held in Farnum Hall, at which time six young people received their diplomas. Tom A. Sykes delivered a wonderful commence-

ment address, which left a deep impression on the entire community.

The week's program came to a close on Friday evening with the Alumni Banquet in the Wm. Forster Home. This organization had also completed before Commencement, a memorial entrance which is planned to beautify the old site which has been the location of Friendsville Academy for almost eighty years.

ON RELIGIOUS EDUCATION

The report of the chairman of the Board of Religious Education of the Five Years Meeting, given at the annual meeting of the Board at Richmond in May included matters of general interest some of which are here gleaned and presented for review. The Bible School Standard has been slightly revised and a new supply printed. This called for a revision of the pamphlet on "Explanations of the Standard." The pamphlet on "Leadership Training" has also been revised and the book list brought up to date, great care being taken to mention the best available books with the correct prices.

Leadership training continues to be the outstanding feature of this department of work, and is one of the most hopeful signs in connection with the whole program. During the year 176 credits have been received through the International Office and twenty-eight credits have been issued by examinations, and eight by transfer. Friends colleges have taken an interest in this work and names have come from Wilmington, Earlham, Nebraska Central and Penn, with a total of seventy-six credits thus earned.

Two Bulletins have been sent to each of the organized classes. There has been quite a decided increase in the number of applications for charters, twenty-six having been issued for Young People's classes and twenty for Adult classes, making in all seventy-two for Young People and eighty-one for Adults with a grand total of 153.

Marie Cassell has been in the field almost continuously, the office having

arranged her schedule to include Indiana, Western, Wilmington, North Carolina, Baltimore, New York and New England Yearly Meetings and provided opportunity for a visit with Philadelphia Friends. Many expressions have been received concerning the fine work she has been able to do. One Yearly Meeting chairman stated that the putting of Marie Cassell in the field was the best piece of work the Five Years Meeting had done this year.

William J. Sayers, Marie Cassell and Edgar H. Stranahan were appointed a committee to investigate the advisability of entering into agreement with the proper authorities regarding the establishment of a center of religious education at Quaker Haven on Dewart Lake, Indiana during the summer months of 1930.

SAN DIEGO NEWS

Some time ago we were pleased to have several of the Yearly Meeting Christian Endeavor Executive Group present with us for a special Sunday evening meeting. Lewis Cox, Rowland White, Fred Gavitt, Howard Pearson, Harold Walton, were among those present from the Northland. Sunnyside Friends met with us and a worth while meeting was held.

Rosa Virtue is in a hospital recovering from the effects of a broken hip caused by a recent fall.

The Meeting is encouraged by the fact that a sufficient sum has been pledged to meet the budget for the coming year. Friends also rejoice because a new pledge of \$2500 has come in to help in our Building Fund.

New officers for the Senior Christian Endeavor group have been appointed.

The Meeting has been inspired by a recent visit from Frank W. Dell, who conducted a spiritual financial campaign at the request of the Finance Committee. He gave talks on the following subjects: "Citrus Orchard Culture," "Stewardship," and "Two Ways of Achievement." Illustrated songs were also effectively used.

VERMILION ACADEMY

Founded 1874

HAS ATHLETICS WITH A GOAL

"It is a distinct pleasure to hold athletic relations with Vermilion Academy, as we are certain of meeting a team well trained in sportsmanship. . . . We feel that Vermilion Academy is one of our hardest opponents. . . . I count it a very beneficial and wholesome experience for my boys to meet in an athletic contest with Vermilion Academy."

By the Coach of a Neighboring High School.

For catalog and information,

Address W. BRUCE HADLEY, Principal, Vermilion Grove, Ill.

A Day at Glenleigh

Letters From the Micheners

PAUL and Margaret Michener, recently appointed missionaries to Jamaica, apparently find life interesting in the new home of the Swift Industrial School. From their letters you can see that life is neither all work nor all play, but a happy apportionment of each. Paul Michener tells us:

"I suppose you are wondering how we like Jamaica, and what I thought of it when I saw it for the first time last December. I think we came at the right time to get the full benefit of the tropical climate, as we left a snow covered Iowa and a pretty chilly New York. Therefore, when we saw and smelled the rich vegetation on the big green 'hump' rising out of the sea, it could hardly fail to arouse our enthusiasm. I was surprised to find Jamaica such a hilly or mountainous country; the hills rise almost straight out of the sea and they cover most of the Island, at least as much of it as I have seen.

"And it is surely the truth that 'One cannot see the country for the trees,' for the hills from top to bottom are covered with a heavy growth of all sorts of trees and plants. The best and levellest land is mostly set to cocoanuts, bananas, and chocolate trees, all growing in the same field. The coconut trees are set about sixty feet apart, the bananas ten feet apart, and the chocolate trees are scattered among the bananas. Almost all of the land is so steep that it has to be terraced or trenched to prevent washing. The cultivation is practically all done by hand; so it does not seem to matter whether the ground is flat or stands on edge!

"Our ten acres are not so steep as most of the Island, but it would be called a rough farm in Iowa. The soil is very rich, a heavy clay that is usually hard to work. The 'plowing' is usually done by hand with a heavy fork although we have seen a few plows and tractors on the farms operated by the big companies. Oxen are used a great deal in plowing and in hauling fruit to market. Mule teams are more common than horses although horses are used quite generally for riding and driving.

"Our place is set to cocoanuts, bananas, and chocolate; and I am finding that there is quite a knack to the growing of each. The bananas and cocoanuts are harvested all the year round although the heaviest crop is in the spring. We are attempting to do quite a good deal of gardening as we have to find jobs for all our boys. We are starting to fence a pasture for a couple of cows that we haven't bought as yet and a pig or two.

We have a few chickens, a goat, and a parrot.

"The climate has been very pleasant so far; the sun is hot in the middle of the day but the nights are always cool. I don't know what you folks mean by telling so many tales of cold weather and big snows; we haven't seen a sign of such things down here; I am not ready to say yet that I would trade Iowa's sudden changes in weather for this steady pleasant weather, if that was all there is to be considered; but there is surely nothing wrong with this climate. We are going to miss the coming of spring but we are getting used to the strange ways and enjoy our work.

"I notice the difference in speech more than the color of the skin, I think; the people talk with such a different accent and use some words so differently that we find it hard to understand them. For instance, we do not plaster a wall, we 'render' it; we do not deposit a check at the bank, we 'lodge' it; we do not set plants, but 'suckers'; we make a 'heap' instead of a pile of brush, etc., etc. But aside from the differences, it is interesting to find that the standard of living for the well-to-do people is so nearly up to that of the American people, as nearly the same things can be bought if one has the money. Of course the majority of the people are too poor to have any hope or desire for better living, and are held down by the bad economic system. It is our hope to train and equip the boys we have charge of, so that they may be able to earn a better living, and also to train them to want the better things as the tendency is to be too easily satisfied.

"Yes, people have radios here; and Ford cars are coming at the rate of one a day and other cars in proportion; so the automobile is the same blessing and problem here as elsewhere. The world is getting smaller, isn't it; and I suppose people all over the world will soon be enjoying the same advantages. I think, though, from what I have seen and heard of other countries that American people still have a little more to be thankful for in spite of all the rushing around that we have to do to 'make both ends meet.' So until further notice, we won't expect any of you to leave—unless it's to come to Jamaica."

ANANCY STORIES

"I have just been listening to the boys tell Anancy stories," writes Margaret Michener. "Anancy seems to be the Jamaican fairy. The boys get so much excited over the stories that they are even harder to understand than usual; but the expressions on their faces are

much more interesting than the stories, I am sure. This evening several boys had cuts and bruises to be dressed, some had to be enlightened on the mysterious problems of carpeting rooms before school time tomorrow, good night prayers had to be listened to, boys to be weeded out of the wrong beds, etc.; and so goes the greater part of the evenings.

"We have been very busy since our arrival. Sometimes we feel that things move very slowly but after all considerable has been accomplished. We have just finished a tank that holds something over 6,500 gallons of water. That seems very large, but we have rather a large family, and we are being continually warned of the droughts that sometimes come in the summer. Paul and Simeon Kissoon did a great deal of the actual work on the tank, for Jamaican ways of working are too slow for them. No one thinks of working here on Saturday—or on any other day that he would rather not. They also dug a well which will furnish a good deal of water during the wet season at least and help conserve the tank water for a more needy time.

"We have seventeen boys at present. One reached the age of sixteen two weeks ago. Government support stops at that age; so they must begin to support themselves. We tried to persuade this boy to stay close by and to take work to which he is accustomed; but he wanted to go to the city and, like other boys of his age, felt sure that the world was his for the asking. We had to let him 'try his wings.' We are anxiously watching the outcome. Sixteen is such a poor age at which to turn a boy out into the world.

"We are frequently requested to take more boys, but we cannot handle any more at present. If the government sees fit to give us a grant for a new dormitory, we shall be able to care for about thirty and would have no trouble in getting that many.

"The younger boys are attending an infant school half a mile from Glenleigh. The older ones have school in the basement here from eight to twelve every day with Simeon Kissoon as teacher. In the afternoon they work on the farm and on their own gardens. They also do all of their housework. It takes considerable supervision, but we are making every effort to teach them to feel the responsibility of doing their work promptly and well without having always to be told. We have a system of black marks on trial now, and it seems to be a help, for they watch the record sheet quite closely. Some are even showing a tendency to 'go the second mile.'"

It is one of the highest tasks on which the labor of a life can be spent, to bring the words of Christ a little nearer the heart of man.—BENJAMIN JOWETT.

QUAKERDOM · AT · LARGE

Frederick J. Libby was at Salem, Ore., May 30, when about fifty people sat down to dinner given in his honor. Paul Jones and Lucia Ames Mead have also been at Salem within the last six weeks. Sceva B. Laughlin of the Department of Economics and Sociology at Willamette University, Salem, gave the Memorial address at one of the grade schools, May 31.

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Garfield V. Cox has just been granted a Ph.D. degree by the University of Chicago. The work has been done in the School of Commerce and Administration in which he has been instructing. The subject of his thesis is "Business Forecasting in the U. S. from 1918 to 1928." Incident to the granting of the degree he was made an Associate Professor. His teaching will be in the fields of Economic Theory, and Money and Banking.

* * * *

Theodore and Estella Foxworthy of Alda, Nebraska, are planning a visit to the Doukhobors of the Canadian Northwest under the authority and direction of the Representative Meeting of the Religious Society of Friends of Philadelphia and vicinity. J. Passmore Elkinton has given them several letters of introduction to leading Doukhobor people and they hope also to visit Friends in Winnipeg and in other Canadian points. They will carry credentials from their Monthly, Quarterly and Yearly Meetings, and from the American Friends Service Committee. Prominent Friends have given much encouragement and expressed keen personal interest in the trip.

* * * *

Mrs. Rosalie O'Herron, class of 1928, Vermilion Academy, Vermilion, Illinois, was recently awarded a first prize of \$500 for an essay entered in a national contest sponsored by The American Chemical Society. The contest was open to all freshmen in any college or university in the United States. Six subjects were offered from which each contestant might select one, and three prizes were given for each subject. Mrs. O'Herron's subject was "Chemistry in Relation to the Home." She is finishing her freshman year at the State University of Illinois this year, and wrote the essay while a student there. She has brought credit to her alma mater and to her home community. Her friends are rejoicing with her in her success, and she has been very much in demand for "write-ups" by several papers in her part of the country.

* * * *

On the first evening of Dublin Yearly Meeting, May 8, Isabel Grubb gave an address on "Quaker Ministry in Ireland."

She said a minister acted under the authority of one greater than himself, and that Jesus taught a relation to God as well as service for men. The ministry of practical service is not a substitute for worship and communion. The first meetings for worship of Irish Friends were held in silence; then came the spoken message out of the prayers and aspirations of the silent waiting, and then followed the preaching of the gospel and social service. In the eighteenth century the silent waiting was especially emphasized, and it brought forth practical service. In the nineteenth century, in the north of Ireland particularly, the messages were usually evangelical in type. The ministry of the meeting for worship, whether silent or vocal, was the responsibility of every member. As individuals and as a Society Friends needed to do more intensive work, that they might be more fitted for extension service.

NEWS OF OUR MEETINGS

Mothers' Day was observed by the Sunday school at Farmland, Indiana, by a special program appropriate for the occasion. A floral tribute was given the oldest and the youngest mother present who had not previously received one from the school. The sermons by the pastor at both morning and evening worship were in keeping with the day. The "Live Wire" class loyally entertained the mothers and daughters by giving a banquet in the church dining room. Covers were laid on three tables for seventy-five persons. Artistic decorations of potted and garden flowers were used. As toastmistress, Marguerite Whitehead gave a number of very interesting toasts, to which mothers and daughters responded. Mary Reynolds gave a short, instructive talk and Emma Jean Gilbert gave two readings, thanks to the "Live Wires." The "Loyal Friends" class of the Sunday school entertained the Graduating Class of Farmland High School, composed of nine students, eight of whom were members of the Sunday school. The evening was spent in a social way, class colors being pink and white were used in decorations, and refreshments were served.

* * * *

A silver medal peace contest was held at South Salem Friends Meetinghouse, Oregon, under the auspices of the American Friends Service Committee, April 7, the opening exercises being in charge of the pastor, Charles C. Haworth. William Laughlin spoke on Disarmament, Robert Brown on William Penn's Experi-

ment, Elaine Fortune on The True Brotherhood, Glenn Hardman on The Latchstring, Billy Scott on How Big Is Alexander, Pa? and John Laughlin on The Three Kingdoms That Were. The medal was awarded to John Laughlin.

* * * *

A Good Will Service was held, May 19, at South Salem Friends Meetinghouse, Oregon, when the history and purpose of Good Will Day was reviewed by Marvin Beyers. A one-act play, "The Color Line," was given by six young people, and an address on Chinese Student Life by Leland Chapin, a Willamette University graduate who has taught three years in Lingnan University, China.

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Cecil and Esta Haworth were very acceptably present at the morning meeting for worship at Vermilion Grove, Illinois, on June 2. They paid a short visit to Bruce and Hanna Hadley, old friends, on their way to take up pastoral work in Central City, Nebraska.

* * * *

On Sunday night, May 19, Mary Louise Mark, of the Department of Sociology of Ohio State University, spoke at the Wilmington Friends Church on the present conditions of the American Indian. Miss Mark was a member of a committee which recently made an intensive and extensive survey of conditions among the Indians now being cared for on the reservations by the United States government. The special feature which she investigated, and which she graphically described, was the family life and treatment of the Indian children in the reservation schools. The absence of modern approved methods, the lack of trained leadership, and the inability to understand the Indian personality by many of the teachers made evident the sad lot of these wards of the United States government. She voiced the hope, which all her hearers shared, that the appointment of Charles Rhodes and Henry Scattergood to the headship of the Indian service will mean a better future for these mistreated people. The meeting was in charge of the Women's Missionary Society of the Wilmington Church.

* * * *

The baccalaureate sermon for the 1929 graduating class of Wilmington College was given by Dean A. L. Pechstein of the University of Cincinnati at the Friends Church, at four o'clock, June 2. "And the streets of the city shall be full of boys and girls, playing in the streets thereof," taken from the eighth chapter of Zechariah, was the topic of the sermon. He showed that the three

agencies in character building are: nature and that with which she endows a child; society with its standards, rewards and penalties; the individual himself. The Scripture lesson was read by Rev. Ellwood of the Episcopal Church of the city; invocation was offered by Rev. Stanton of the Baptist Church; and the benediction was pronounced by Rev. Patterson of the Methodist Church. Excellent music was furnished by the College Trio directed by Prof. Luther Jones, violin; Mrs. Jones, saxophone; Harriet Hawthorth, piano. Mrs. Clarence J. Robinson sang a solo.

* * * *

Whitewater Quarterly Meeting was held at First Friends Meetinghouse, Richmond, June 1. The morning program provided for a discussion of "Spiritual Power, What It Is, How to Get It, and How Much Do We Have of It?" Ruthanna M. Simms presented the theme and S. Emily Parker and Elizabeth Marsh led in the discussion, in which several others participated with much interest and profit. The following visiting Friends were welcomed: Marie Cassell, Lilith Farlow of Western Yearly Meeting, Fred E. Smith of Spiceland and Edna Redick of New Garden Quarterly Meeting. The report on Religious Education was given by Nellie Markle and Marie Cassell spoke on the urgent need for trained teachers in the Bible School. Alta L. Jewell gave the annual report of the Quarterly Meeting's work for missions, and William D. Webb presented plans for the Quaker Haven Conference at Dewart Lake, July 1-8. Fred E. Smith spoke Sunday morning on Finding Rest in Christ. The Baccalaureate service for the Graduating Class of Morton High School was held here in the afternoon, the sermon being given by Dr. F. A. Dressel of the First English Lutheran Church of the city.

* * * *

Joint and concurrent sessions of Canada and Genessee Yearly Meetings will be held this year at Coldstream, Ontario, June 13-17. On the first evening a paper, to be followed by discussion, will be given on "The Union of All Christian Churches." Other special features will be the Bible Half Hour each day by Max I. Reich of Philadelphia, Pa., and the missionary addresses by Gurney and Elizabeth Binford, on furlough from Japan, and now visiting Friends and meetings in Ontario.

THE BEATITUDES

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INDIANA MINISTERS' SHORT COURSE

The Short Course for the ministers of Indiana Yearly Meeting will be held this year at Dewart lake (Quaker Haven), beginning July 8 and closing on the 12th. The plan for financing the course will be the same as in former years, the Yearly Meeting taking care of the cost of speakers, and the board and lodging of ministers. Our meetings should make it possible for their pastors to attend the entire course, as it will help them to do better work when they return to the local field, inasmuch as they will get a larger vision of the things the church may do, and can do, when once we learn how to work together, and work more intelligently. The program this year will be such as to set forth, in a comprehensive way, the activities of the various Boards and Committees of the Yearly Meeting and of the Five Years Meeting as well. The Program Committee, of which R. A. Napier is Chairman, is completing its work and programs will be out soon. CHAS. E. HIATT, Chairman Short Course Committee.

INDIANAPOLIS FRIENDS

The Friendly Guild had a rummage sale recently and the proceeds were for Friendsville Academy. Nearly \$35.00 was realized from the sale. Three new members have come to bless the meeting this past month, two girls and a boy. Dr. Lyman and Wanda M. Pearson, Carl H. and Haleene W. Reynolds and L. Gurney and Bernice G. Haworth are the happy parents.

The Women's Bible Class recently entertained the Men's Bible Class at a jolly social affair at the home of Mr. and Mrs. Isaac Woodard. Elden and Florence

Mills were the honor guests and were presented with two lovely silver dishes as tokens of appreciation from the Women's Bible Class.

The Boy Scout Troop is bringing to a close its winter's activities and a number of boys are planning to spend ten days in the Indianapolis Boy Scout Camp this summer.

The presence of Tom A. Sykes and O. Herschel Folger in our pulpit the past two Sundays was very pleasant and helpful.

The plans for Children's Day, June 9, and the Daily Vacation Church School, June 24 to July 19, have been made. Friends are cooperating, as usual, with the First Presbyterian Church in the Daily Vacation Church School. Last year over twenty different churches had pupils in this school.

FOR OUR CHILDREN AND YOUNG PEOPLE

A Friendly Reading List

The following reading list of books is suggested by the Five Years Meeting Board on Religious Education. Special recognition will be given by the Board to all children and young people who write the chairman, E. H. Stranahan, Penn College, Oskaloosa, Iowa, that they have completed the reading of any three of these books. Order books through Friends Book and Supply House, Richmond, Indiana.

1. Finding the Trail of Life—Rufus M. Jones—\$1.00.
2. St. Paul the Hero—Rufus M. Jones—\$1.25.
3. Stories of Hebrew Heroes—Rufus M. Jones—\$1.50.
4. The Boy Jesus and His Companions—Rufus M. Jones—\$1.25.
5. The Children's Story Garden—(Collected by a committee of Philadelphia Friends)—\$1.50.
6. A Book of Quaker Saints—L. Violet Hodgkin—\$2.50.
7. Rebel Saints—Mary Agnes Best—(Interesting stories of Early Friends)—\$3.00.
8. Elizabeth Fry, The Angel of the Prisons—Laura E. Richards—\$1.75.

9. Children of the Cabin—Ada C. Brown 75 cents.
10. Wedded in Prison—Maude Robinson—\$1.00.
11. Nicholas the Weaver and other Stories—Maude Robinson—\$1.75.
12. The Time of Her Life and other Stories—Maude Robinson—\$1.25.
13. Quaker Seekers of Wales—Anna B. Thomas—(Romance based on Friends' History in England)—\$1.85.
14. In the Track of the Storm—Margaret B. Crook—(Stories of Friends' Relief Work)—60 cents.
15. A Service of Love in Wartime—Rufus M. Jones—\$2.50.
16. A Short History of Quakerism—Eliz. B. Emmott—\$3.25.
17. The Story of George Fox—Rufus M. Jones—\$1.00.
18. The Life and Message of George Fox—Rufus M. Jones—(Very short)—25 cents.
19. The Rise of the Quakers—T. Edmund Harvey—90 cents.
20. John Woolman—Everyman Library—Whittier Edition—80 cents.
21. Journal of John Woolman—Amelia M. Gummere—\$5.00.
22. Journal of George Fox—Norman Penny—("Everyman Series" edition)—80 cents.
23. Quaker Adventures (new)—Edward Thomas—\$2.00.
24. Peace Crusaders (new)—Anna B. Griscom—\$1.50.
25. George Washington Lincoln goes round the World—Margaret L. Thomas—\$1.50.
26. A History of the Society of Friends in America—Allen C. Thomas—\$1.50.
27. The Quakers: Story and Message—A. Neave Brayshaw—\$2.25.
28. Pathways to God—Alex. C. Purdy—\$1.50.
29. Jesus' Way with People—Alex. C. Purdy—\$1.50.
30. Nancy Lloyd, the Journal of a Quaker Pioneer—Anna Lloyd B. Thomas—(An imaginary diary, covers interestingly the first 20 years of history of Penna.)—\$3.00.
31. Finding the Trail of Life in College—Rufus M. Jones—\$1.75.

DAILY BIBLE READINGS

Lesson for June 23: A Psalm of Praise, Psalm 103:1-13.

Golden Text: Bless Jehovah, O my soul. Psalm 103-1.

- M. Praise for Mercies. Ps. 103:1-12.
- T. Universal Praise. Ps. 103:13-22.
- W. A Worthy God. 2 Sam. 22:1-7.
- T. A Wonder-working God. Isa. 25:1-8.
- F. A Song of Trust. Isa. 26:1-10.
- S. Praise through Christ. Heb. 13:7-17.
- S. Seeing Jehovah in the Sea. Ps. 107:23-31.

BIRTHS

REECE—To Ernest and Olive Bastin Reece, Chicago, Ill., May 5, 1929, a daughter, Millicent Ann.

BUZZARD—To Nelson and Eloise Cook Buzzard, Chicago, Ill., May 1, 1929, a son, Richard.

COX—To Garfield and Jeanette Cox, Chicago, Ill., June 1, 1929, a daughter, Marilyn Lois.

KRUMM—To Valentine and Esther Vore Krumm, West Branch, N. Y., at the Friends parsonage, Unadilla, N. Y., May 29, 1929, a daughter, Mary Esther.

DEATHS

JOHNSON—At the home of her parents, Fowler, Kansas, Lois Gertrude, infant daughter of Levi and Kate Johnson, born May 11 and died May 16, 1929.

There is a distinction, but no opposition between theory and practice. Each to a certain extent supposes the other. Theory is dependent on practice; practice must have preceded theory.

—SIR W. HAMILTON.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

California: Whittier, California; June 19; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Providence, R. I.; June 25; Lindley M. Binford, 169 Concord St., Portland, Maine.

New York: Poughkeepsie, New York; June 27; L. Hollingsworth Wood, 501 Fifth Ave., New York City.

North Carolina: Guilford College, N. C.; August 6; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 19; Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

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Iowa: Oskaloosa, Iowa; August 27; S. M. Hadley, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 30; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 15; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 11; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5613 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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